

School of Theology at Claremont



1001 1328265

The Nativity of the Holy Spirit

ARTHUR T. O'REAR, D. D.

Methodist
Historical Society

*Southern California-Arizona
Conference*



Presented by
Rev. Eustace Anderson



The Library

SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

61
121
87

THE NATIVITY OF THE "HOLY SPIRIT

By

Arthur T. O'Rear, D. D.
Author of "The Most Dynamic Thing
In the World."



PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

Theological Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

COPYRIGHT, 1929.

BY

PENTECOSTAL PUBLISHING CO.,
LOUISVILLE, KENTUCKY.

THIS VOLUME IS LOVINGLY DEDICATED
TO THE MEMORY OF MY
SAINTED MOTHER,
WHO WAS BORN AGAIN AND FILLED WITH
THE SPIRIT
ON THE SAME DAY, AT A METHODIST CAMP MEETING;
AND WHOSE BEAUTIFUL LIFE OF VICTORY
WAS A CONSTANT TESTIMONY
TO HIS POWER.

INTRODUCTION.

I have gone through the manuscript of a splendid book on "The Nativity of the Holy Spirit," written by Arthur T. O'Rear, D.D., of Oakland, California.

Dr. O'Rear is pastor of our church in Oakland, having been returned by me at the last session of the Pacific Conference for his ninth year.

I have read with much pleasure his book, "The Most Dynamic Thing in the World," and was prepared to expect something out of the ordinary in the new book.

While many books have been written on kindred subjects giving emphasis to the office of the Holy Spirit, there is much that is new in this book, at least new in that the author has in a perfectly sane and scriptural way answered much of the present day fanaticism—fanaticism growing out of ignorance and misdirected zeal.

The book is written with directness and in a splendid way makes clear to the reader the mind of the author.

Each chapter of the book is complete in itself in teaching the topic designated, and yet there is a growth from chapter to chapter unfolding the meaning and putting emphasis upon the Personality, Nativity and Program of the Holy Spirit.

I feel sure the book will make a distinct contribution in a very needy field.

The office of the Holy Spirit "To Take the

Things of Christ and Show them to us" is as necessary today as it was in the first Century of the Christian Church.

The question of the Apostle Paul to the early Church, "Have You Received the Holy Ghost since Ye believed?" should be asked today of every believer interested in the building of the Kingdom of God on earth.

This book will be a blessing to the church and I sincerely trust it may be widely read.

Sincerely yours,

SAM R. HAY.

Bishop of M. E. Church, South.

Houston, Texas.

FOREWORD

During the past few years there has been a great revival of interest in the study of the work of the Holy Spirit.

There have been scores of volumes printed, and many conferences held for the deepening of the spiritual life. This has not all been without fruit. Indeed it is quite possible to say that in no age of the church since Apostolic days have men known so well or enjoyed so fully the Blessed Paraclete.

Along with this has come the revival of the Enemy's activity in confusing the minds of people, and in raising up abortive and erroneous counterfeit movements. Churches have been thrown into confusion, the peace of Christians broken up, and much harm done. Scriptural terms such as "saints," "sanctification," "holiness," etc., have been brought into disrepute and much evil wrought.

In the summer of 1898 the writer first heard definite teaching with regard to the Holy Spirit, and entered into an experience of His fulness which has never been lost. But, since the teaching was not clear, he has been the victim of some errors in conception of the truth. During all this time he has been an earnest student of the Word and has sought light.

For some years now the subject has been clear and satisfactory. He has taught the Word to the

enlightening of many groups. The present work is the result of earnest solicitation on the part of many who have heard addresses on these subjects and have desired to have them in permanent form.

There has been no attempt to be scholarly. For those who desire such a treatment of the subject there are many good books. We have found much help from Dr. H. B. Swete's "The Holy Spirit in the New Testament," and Dr. Griffith Thomas' "The Holy Spirit of God." We recommend these. Our few references to the Original have been compelled for the sake of clearness.

We have endeavored to avoid undue length, and yet not to omit anything which has been deemed material to lucid presentation. Some of the discussion may be looked upon as irrelevant; but we have written for the average lay reader who will not likely possess a large library on these kindred subjects, and who will appreciate having in the one volume the things about which he will want to know. Hence our discussion of divine healing and the gift of tongues. Of course neither is handled exhaustively; nor have we slurred over them. They are vitally related to the subject, and so we have given space to them.

The effort has been to enable any interested and unsatisfied Christian to come definitely into the possession of the Spirit's fulness, because it is for us all.

In a few places we have quoted from some of the modern translations of the New Testament. Let it be understood clearly that we do not accept nor approve unreservedly such translations, far less do we recommend them to be read in place of the Author-

ized Version. We use them solely as Commentaries on the Scriptures. Nothing can or ought to take the place of the Authorized Version.

May the Holy Spirit Himself attend the going forth of these studies to the glory of our Lord.

ARTHUR T. O'REAR.

Oakland, Calif.

CONTENTS

CHAPTER	PAGE
1. Personality of the Holy Spirit	11
2. The Nativity of the Spirit	27
3. The Naming of the Spirit	44
4. The Programme of the Spirit	66
5. Receiving the Spirit	92
6. The Gifts of the Spirit	104
7. The Apostolic Gift of Tongues	116
8. The Modern Gift of Tongues	133
9. The Fruit of the Spirit	155
10. Conclusion	175

CHAPTER I.

THE PERSONALITY OF THE HOLY SPIRIT.

Personality is the most intangible, the most indefinite, and yet the most potent thing in the universe. The history of the race is best studied in biography for there is no history apart from personality.

When God founded a race He did not give first a code of laws and a ritual of worship, but He called a man. To Abram He said: "Get thee out of thy country, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation" (Gen. 12:1-3).

Nearly six hundred years after that, He again called a man—Moses, to lead the oppressed sons of Abraham forth from Egypt and to make of them a unified people.

It has been so with every great nation. To build such, there must be first of all a mighty leader. One can read the history of the race in the lives of its statesmen and pioneers.

Christianity is distinguished from the heathen religions in that it exalts personality. Every crisis in its development—both in its preparatory state among the Hebrews, and in its later development among all peoples, has been characterized by an outstanding individual.

12 THE NATIVITY OF THE HOLY SPIRIT

Jesus wrote no books, founded no schools, established no press—He worked solely through individuals, thus indicating that personality is the mightiest force in the ongoing of the race. He knew its value better than any man could ever know it, and He trusted everything to it. God the Supreme Personality, committed the establishment of His church, the one divine institution on the earth, to the personal followers of the Lord Jesus.

God, the Father, is certainly a Personal Being. God, the Son, was the revelation of that Personality to the world. God, the Spirit, is His continued presence in the church.

That God is a Spirit does not in any manner compromise the fact of His personality, and that the Third Member of the Godhead is likewise a Spirit does not argue against the fact of His personality. Indeed if He be not a Person, He ranks lower in the scale of being than does man. The question might very well be raised whether there is such a thing as personality apart from spirit.

We affirm that the Holy Spirit is proven by the Scriptures to be a Person: 1. By the use of personal pronouns when He is mentioned. 2. By the things predicated of Him—His acts. 3. By the honors ascribed to Him. 4. By the attitude of men toward Him. 5. By the fact of His Deity.

The reason of our appeal to the grammar to establish the personality of the Holy Spirit is because many Christians have had the thought of His impersonality implanted in their subconscious minds

by the use of neuter prououns. They speak of the Spirit as "it", and if challenged may quote Romans viii. 16, where the Authorized Version uses "itself" in speaking of Him. This is corrected in the Revised Version and in all modern translations.

To be sure the pronoun is neuter in the original, but it is a well known fact that the neuter is sometimes used in the New Testament Greek when the reference is clearly to a person. There are several instances of this which are beyond question.

In fact the use of a neuter pronoun in Romans is compelled by the Greek word *πνεῦμα* (pneuma) the antecedent, which is a neuter word. The grammatical construction is accordingly forced. But when we come to the discourse of our Lord we know that He uses masculine pronouns in practically every case.

Dr. Griffith Thomas says: "Most writers call attention to the remarkable association of the masculine term 'Paraclete' with the neuter word 'Spirit', and the masculine pronouns 'He', 'His'. That which is of special importance in this connection is that as soon as *πνεῦμα* (pneuma) ceases to be the *immediate* antecedent of pronouns designating the Spirit, masculine forms are employed—it thus appears that John, when not prevented from so doing by the grammatical gender of *πνεῦμα* (pneuma) uniformly designates the Spirit by masculine pronouns implying personality."

This is of the nature of negative testimony, however, for it only attempts to explain why the

14 THE NATIVITY OF THE HOLY SPIRIT.

neuter is ever used in speaking of the Spirit. There is positive grammatical evidence that is exceedingly important.

Jesus uses two masculine pronouns always when speaking of the Spirit. These are *αὐτός* (autos) and *εκεῖνος* (ekeinos) and represent the Spirit as personal with a definiteness not to be overlooked nor denied.

The case stands thus: The Holy Spirit is always spoken of by personal pronouns except where the construction compels the use of the neuter. This use of the neuter does not disprove the personality of the Spirit for in the Greek it often occurs. The best translators have all understood this and have given correct renderings. Had the King James translators understood the doctrine of the Spirit in the first instance, there would never have been any confusion in the minds of Christians with regard to it.

But there is one more case of grammatical testimony which we must not omit. "That the Holy Spirit is a person is plainly indicated by the use of the Greek word *ἄλλος* (allos) *another* in John xiv. 16. 'And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.' Jesus is *one* Comforter, present and realized by them, but soon to depart. For their consolation He promises them *another* Comforter. Everything that Jesus was, the other was to be and *more*. Not the least of this is *realized personality*. Jesus was that to them—the Coming One was to be that."

So we conclude that the grammar, where it

speaks positively, compels the acceptance of the Personality of the Holy Spirit. We could adduce much more proof, but are satisfied to rest the case here so far as the grammar is concerned. It is the least important of the evidence we have to offer, and yet, so clear is its testimony, that we believe if it were all we had, the personality of the Spirit would be proven.

We affirm in the second place, that the Holy Spirit is proven to be a personal Being by the things which are predicated of Him—His acts.

The Word attributes to Him power to work miracles, to be the Administrator of the church, and to intercede in prayer for the church. In addition to these, there are several other offices of the Spirit which will appear from time to time, but which we will note no further now than to enumerate. These are: To be sent; to teach; to come; to reprove; to guide; to speak; to hear; to show; to glorify; to receive; to take. Here are eleven different acts "Only proper to a Being of intelligence and personality" and all of which are affirmed of the Spirit.

The Holy Spirit is the "Executive of the Godhead" and wherever we see God in action it is through Him. The very first record we have of the work of God is the miracle of creation, and the Holy Spirit is here the Agent of the Godhead. Observe the language: "And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon (was brooding upon—R. V. margin) the face of the waters" (Gen.

16 THE NATIVITY OF THE HOLY SPIRIT

i. 2). It is evident that the creative power of God was executed by the Holy Spirit. He is represented as brooding like a mother bird upon a nest of eggs, and as a result of His hovering over the chaos, orderly creation resulted.

But not only was the Holy Spirit the power of the Godhead in the creation of the world; He is also the power operating in the miracles of Jesus. In answer to the blasphemous cavillings of the Jews, Jesus said: "If I by the Spirit of God cast out demons, then is the kingdom of God come upon you." (Matt. xii. 28).

The connection which the Holy Spirit had with the person and work of our Lord is most remarkable. Jesus was begotten by the Spirit¹, anointed with the Spirit², wrought in the power of the Spirit³, and offered himself in sacrifice by the Spirit⁴.

Again, the miraculous work of the Holy Spirit upon the early church in the demonstration at Pentecost is a proof of His personality. On that day He came upon the disciples and empowered them to tell forth the "wonderful works of God" in the native tongues of the mixed multitude gathered there, in spite of the fact that these Galilean followers of the Lord had never before spoken these languages, nor is there any intimation that they were ever able to do so again.

We observe further that the Spirit is declared to be the Administrator of the church.

1. Matt. 1:18-20; Luke 1:34-35; 2. Acts 4:27; 10:38; 3. Luke 4:14; 4. Heb. 9:14.

When the New Testament was written the church was a new institution in the earth. To be sure there is a sense in which there was an "Ecclesia" in the wilderness (Acts vii. 38), but no one will mistake that for what we know as the church. This latter was new and its order was to be entirely different from the Old Testament institutions. That had been given directly to Moses by God. If God manifested such meticulous care about the type, are we to suppose that He was indifferent to the anti-type? Certainly not; though the belief of many Christians seems to be that the church came into being by man's own creation, and that its organization and administration were matters of trial and compromise. Not so, but the church of God is the product of the Holy Ghost, and He is the Administrator of its affairs. No one can take the broad view of its history and fail to see this. It is the Holy Spirit who has directed in a large way the great movements of missionary activity. He bade them at Antioch set apart Barnabas and Saul "For the work whereunto I have called them" (Acts xiii. 2); and when Paul was pressing on through Phrygia, he was "forbidden of the Holy Ghost to preach the word in Asia," but turned aside by a vision into Macedonia instead (Acts xvi. 6-11).

The Holy Spirit is seen all through Acts directing the church and sending forth its workers into open doors. Every successful missionary enterprise even until this day has been thus inspired and directed.

18 THE NATIVITY OF THE HOLY SPIRIT

There is still another act ascribed to the Holy Spirit which is possible only to reasoning personality. In Romans we read: "And in like manner the Spirit helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. viii. 26-27. R. V.)

This passage is very strong proof of the personality of the Spirit. Note the use of the personal pronouns as given by our Revised Version.

But He is also said to "help our infirmity." The word translated "infirmity" is most significant. It means bodily infirmity; but especially "too weak for labor or for warfare." When we call to mind the fact that real prayer is both a labor and a warfare, we can see at once the significance. The word translated "helpeth" is also suggestive. It is composed of three different words, and literally means "To take hold of in conjunction with." It is exactly the same word Martha uses in reference to Mary's helping her to serve (Luke x. 40). It is a thing only possible to a rational being. The word "intercession" is likewise unusual. It occurs only three other times in the New Testament and in each case it is in connection with personal acts. In Romans xi. 2, Paul speaks of the intercession of Elias against Israel. In Hebrews vii. 25 it is said of our risen Lord that He is making intercession for us. And in I

Timothy ii. 1 Paul exhorts the church to make intercession for all men.

We have observed now several acts of the Holy Spirit, all of which things require faith in the personal character of the Spirit. Those who deny this and claim as some do "That there is no personality connected with Him" have either not read these Scriptures at all or else have been guilty of "eisengesis", that is, reading into them what was in their own minds. They certainly have not been taught by the Spirit, nor read with an open mind willing to accept the teaching of the Word.*

We claim further, that the personality of the Spirit is proven by the honors ascribed to Him. These are such as properly appertain to none but a sentient being.

In the great commission the disciples are bidden to "Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Deny the personality of the Holy Spirit, and you have here a most anomalous situation. The disciples were to baptize their converts in the name of a Person, the Father; in the name of a Person, the Son; and in the name of—what? A mere abstraction? Is it conceivable that Jesus would honor an impersonal attribute or power

*"Pastor" Russell says in "Studies in the Scriptures" Vol. v. p. 170: "The Holy Spirit was of the Father and by the Son and hence could not be superior to them, if a person; but we have seen that there is no personality connected with the holy Spirit; rather it is the spirit of a person or being, the spirit of the Lord, his influence, his power."

20 THE NATIVITY OF THE HOLY SPIRIT

by joining it with the Father and the Son in a solemn dedication such as this? By no means. Every properly baptized person, therefore, in the entire history of the church of God, is himself a witness of the personality of the Holy Spirit.

But, perhaps, the most significant thing said in the entire Word about the unique position of the Holy Spirit is the warning against blaspheming His name. Our Lord says: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 31-32).

We do not now enquire into the nature of this sin; but simply cite these words to show that our Lord Himself calls attention to the danger of speaking lightly with regard to this Person. It appears from this scripture that to blaspheme the personal Son of God is a thing of less gravity than to blaspheme the Holy Spirit. He is honored with unusual reverence, being included on an equality with the Father and the Son in the great dedicatory formula for the baptism of believers, while He is placed above either the Father or the Son in the warning against that subtle sin, the peculiar danger of ungodly lips, blasphemy. Those who deny personality to the Holy Spirit are forced into the position of

maintaining that some impersonal emanence or attribute is more honored by God than His own Sacred Person!

We believe, further, that the personality of the Spirit is proven by the possible attitude of men toward Him. The Word indicates that there are three positions that men may assume antagonistic to Him. They may resist Him; grieve Him; and they may blaspheme Him.

Stephen accuses the Jews of doing the first of these in the following words: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as our fathers did so do ye" (Acts vii. 51). The word translated "resist" means "To oppose as an enemy." It is not the sort of resisting one does against an impersonal force or power, but rather that which is exercised against a personal being. You withstand an enemy with your intelligence, your will and even your physical being.

Again, the Holy Spirit may be *grieved*. Paul exhorts: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30). This scripture indicates that the One concerning whom Paul is speaking is not an impersonal thing. He has an emotional nature or He could not be sensible of grief or anguish. Can one grieve the law of gravitation? Can one cause anguish to the East wind? Do the tides of the sea mourn? These emotions are impossible to mere *things*. If then the Holy Spirit does not possess

22 THE NATIVITY OF THE HOLY SPIRIT

personality, Paul's warning would seem to be out of place.

But not only may men resist and grieve the Holy Spirit, they may also blaspheme Him, as already noted. Webster says that to blaspheme is to "speak of the Supreme Being in terms of impious irreverence; to revile or speak reproachfully of God, Christ, or the Holy Spirit." It is quite evident then, according to this definition, that one cannot blaspheme an impersonal thing.

But we have a final proof, which, if one be not yet convinced, will establish the case beyond question. That is, the personality of the Holy Spirit is proven by the fact of His Deity. If the Holy Ghost be God, then He is necessarily a personal Being. That He is divine is proven by the titles given to Him in the Word, by the qualities attributed to Him, and by the work He does.

In Acts x. 3-4 Peter says: "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? thou hast not lied unto men, but unto God" (R. V.).

This is a most solemn scripture. Peter declares plainly that lying to the Holy Ghost is lying to God, and the result was immediate judgment.

The Apostolic benediction which Paul uses in closing his second letter to the Corinthians, sets forth very clearly the equality of the Persons of the Godhead: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

This scripture suggests that the three Persons of the Godhead occupy equal positions of honor though there is a shade of difference in the relation of each to the church. The Lord Jesus is the Author of grace. It was His death upon the cross of Calvary which made possible man's salvation. The Father's part in the sacrifice was that of giving His best beloved: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (Jno. iii. 16). There are not three Gods at cross purposes with each other, but one Triune "God in Christ, reconciling the world unto Himself." Whatever the Son suffered, the Father likewise suffered, for in the mystery of the Trinity the Two are inseparable.

But there is a third part. It is that of communion. The same word is used in Second Peter i. 4. This gives us its meaning, for it is literally to "partake." The Holy Spirit enables us to partake of the benefits wrought by the Son in His death upon the cross. God, the Father, gave the Son; God, the Son, gave His life; God the Holy Ghost, gives His power to apply the merits of the sacrifice. Except for that part, the rest would have no benefit nor meaning. The Son might suffer and provide grace. The Father might love and forgive, but the only way that the value created by Jesus Christ upon the cross can become of service to us, is through the operation of the Holy Spirit. Hence Paul says: "No man can

24 THE NATIVITY OF THE HOLY SPIRIT

say, Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3).

The coupling of these three names on exactly the same basis forces the conclusion that the Deity of each is equal to the other. It is just as reasonable and just as permissible, to substitute the idea of an impersonal force or power for one as for another.

The Deity of the Holy Spirit is implied also by the attributes given Him in the Word. These are such as belong to God alone, and are freely ascribed to the Spirit. We note that He is spoken of as "Eternal": "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works" (Heb. ix. 14).

But there are other Divine properties which are predicated of the Spirit. Paul says: "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). In this scripture *Omniscience* is ascribed to the Holy Spirit. *Omnipotence* is also frequently attributed to Him; even our Lord Himself saying that it was by the power of the Spirit that He cast out demons. David attributed *Omnipresence* to the Spirit saying: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" (Psalm cxxxix. 7).

Finally, the Holy Spirit is proven to be God by the works credited to Him.

We have already noticed two outstanding acts of the Spirit and will only call attention to them here.

These are creation and inspiration. In both of these we have seen that the Deity of the Spirit is recognized.

Therefore we conclude that the Holy Spirit is proven to be God by three infallible proofs, namely: By the titles given Him; by the Divine attributes ascribed to Him; and by the work He does. And if He be God, He is certainly a Personal Being, else God were an impersonal force in the world.

We submit, therefore, that the personality of the Spirit of God is established by five great scriptural proofs, each one of which is complete in itself and unanswerable. If one will follow this argument with an open mind, he will be convinced and will cry out, even as Thomas did when convinced of the Deity of Christ, "My Lord and my God." These proofs are:

I. The grammar. The very use of the pronouns proves that the scripture is speaking of a Person, not an "it."

II. The acts attributed to Him. He does things that no mere inanimate force, but only an intelligent, personal Being can do.

III. The honors ascribed to Him. He is included in the baptismal formula and in the Apostolic benediction upon equal terms with the Father and the Son. If they are personal Beings, He is likewise.

IV. The possible attitude of men antagonistic to Him. Men do not array themselves against an im-

26 THE NATIVITY OF THE HOLY SPIRIT

personal force, nor grieve, nor blaspheme inanimate things.

V. His Deity. He is proven to be a Person, because He is proven to be God.

So, "The first and the last, the supreme fact of the universe is personality . . . God's infinite personality, true as reason, warm as love, eternal as spirit . . . dwelling among us, God, with us in the Son of His love; and in the present dispensation of the Spirit communicating His truth and grace from man to man."

CHAPTER II.

THE NATIVITY OF THE SPIRIT.

When one comes to study a person, there is always a definite starting point, namely, the birth of that one. We may go back in his history and study his forebears in order to learn something of his background—of his inheritance, and to know what were probably the prenatal influences which were brought to bear upon him, but always when we come to the study of his history, we begin with his birth.

This is true in the case of our Lord Jesus. The gospels give His genealogy, but they begin His story with the record of His birth. Our Lord did not begin to be at Bethlehem in any such sense as an ordinary human being begins at his birth. He was eternal in His being and existed from all the infinite reaches of the past. He was incarnated at Bethlehem, and came into human history in a new and different way from anything that had ever been known before.

There is the closest analogy between the personal history of the Holy Spirit and that of our Lord Jesus Christ. The Holy Spirit was Himself pre-existent; but He entered into a different relationship with the human family at Pentecost from anything that is true of Him in the Old Testament dispensation.

The small number of times the name of the Holy Spirit is mentioned in the Old Testament in contrast

with the New will indicate the vast difference in His ministrations in the two dispensations. In the Old Testament He is mentioned eighty-eight times, while in the New Testament He is spoken of by name, two hundred and seventy-six times. In the Book of Acts alone His name occurs more than half as many times as in the entire Old Testament. In the old dispensation He came upon men to empower them for some special service, but He left them again. His was an occasional coming, just as Christ in those days occasionally came to man personally. There came a day, however, when He, like Christ, was incarnate. But it was not until there was a body prepared for Him.

The careful reader notices at once that as soon as one passes out of the Gospels, there is a marked change in the activity and in the very lives of those about whom the records are given. A new and different note is sounded. One may not realize the occasion for it at once, but one cannot help recognizing it. The reason of it is that something has occurred in the history of God's dealings with men which had never occurred before. That thing was Pentecost.

Our Lord had prepared the way for it, both making it possible, and teaching the disciples to expect it. He said: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John's added explanation

shows that the disciples did not comprehend this thing of the Spirit's indwelling. They had nothing in their past by which to reckon, and it is not reasonable to suppose that they could quite conceive how that from within them rivers of living waters could flow. Jesus knew they could not grasp it, and He had to prepare them as they could follow His teaching. He said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you" (John xiv. 16-17). Again: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you" (John xvi. 7).

In these Scriptures Jesus is making it very clear that there is to be that in the coming of the Spirit which will transcend anything the people of God had ever known. If it were possible for us to put ourselves back into the place that these disciples occupied we should realize the tremendous significance of these words. They knew something of the work of the Spirit of God; but their knowledge was very meagre. Even the best taught of the Old Testament saints knew comparatively little of His work. Gather all the Old Testament references to the Holy Spirit and study each of them closely, and it will be perfectly evident why the believers of that age were unfamiliar with His offices.

30 THE NATIVITY OF THE HOLY SPIRIT

In the passages given above three things stand out very clearly. First: the Holy Spirit was not yet given. Second: -He was to come in answer to the prayer of Jesus after His glorification, and Third: this coming was to be once for all.

The entire Old Testament period was one of preparation. It was the kindergarten age and revelation came by way of object lessons. The whole system of sacrifices and offerings was emblematic and pointed forward to the great offering which was to complete man's redemption. There was not, nor could there be, in a general sense, any personal dealings of men with the Godhead. Occasionally a prophet or a patriarch might talk with Him face to face, but such personal dealings as these were themselves part of this preparation. Peter tells us that even the Prophets, the most advanced of the religious leaders, were unable to comprehend the character of the coming time, so glorious was it to be.

It is evident that there was an activity of the Spirit during this dispensation; but it was far from His ministrations in the following periods. He came occasionally upon men to inspire them for a special service; but He did not dwell in them, nor even abide with them, but left so soon as the particular thing which He came to do had been accomplished. This age lasted from the creation to the birth of Christ when the dispensation of the Son began.

This second period is very short. In thirty-three years our Lord lived His earthly life, finished

His work, died upon the cross, rose from the dead and ascended to glory. Judged by the calendar of men, this was the shortest of the dispensations, but judged by the calendar of God, it was far from short. The whole of the long period preceding made possible what He did, and all the time that has followed is but gathering the harvest of that sowing. He brought the Deity to man, and made the Godhead known. He closed the old revelation and opened the new. All earthly types were met in Him, the Great Anti-type.

The Holy Spirit was present during this dispensation. He was the power by which our Lord wrought, as we have already seen; but again let us note that His presence was limited almost entirely to Christ Himself; even the disciples, until the last discourse to them, knew but little of Him. They were still in the preparatory age, and the fulness of the Spirit was a future thing for them.

The third dispensation is that of the Holy Spirit. We are living in this age, and it is now that we know of His infilling and His abiding. So great are our privileges and so surpassing their grandeur that Jesus Himself said that, while no greater prophet had ever been born of women than John the Baptist, nevertheless "He that is least in the kingdom of heaven is greater than he" (Matt. xi. 11).

When Jesus was teaching, there was a very real sense in which it could be said "The Holy Spirit was not yet given"—or as it literally reads—"was not yet." So far as the disciples were concerned the

Spirit "was not yet." It was not the time for His manifestation. That was future. The Old Testament age was a time of preparation for the redemption of the race through our Lord Jesus Christ. The infilling and outworking of the Holy Spirit is a very real part of that redemption, so that types of the Old Testament not only foreshadowed the work of Christ, but they likewise foreshadowed the work of the Spirit. Not only is Calvary in the type, but Pentecost is likewise in it. Hence we have the minutest instructions given as to the application of the anointing oil. It was to be applied *after* the blood, and never, we venture to say, in all the observances was this once reversed. Indeed it could not be reversed without marring the Divine type. The blood for cleansing must precede the oil for sanctification. Thus was impressed the lesson that Calvary must precede Pentecost, and that Pentecost *must follow* Calvary. Either is incomplete in itself. The sphere of truth is in two hemispheres. One is the work of Christ in redemption, the other is the work of the Spirit in sanctification. To know either alone, is to have but half the truth. No priest of the Levitical order would ever have been acceptable who knew only the application of the blood. He must have the *oil on the blood* or his consecration would be incomplete. So the Passover spoke of redemption while Pentecost spoke of sanctification.

It is very strange that so many Christian people seem to think that the outpouring of the Holy Spirit on the fiftieth day after the crucifixion was the first

time Pentecost had ever been known. It was indeed the first time that it had its fulfillment, but it had long been an established feast of Israel, and always typified the Spirit's coming.

Toward the close of His ministry Jesus began to prepare the disciples for His going from them. He tells them that the compensation for His leaving is to be the presence of the Holy Spirit abiding in them.

There was a three-fold work of preparation for the coming of the Spirit which our Lord wrought: He made *possible*, by the atonement, the Spirit's coming; He made *acceptable* to the disciples by His teaching, the baptism of the Spirit; He *prepared* the body—His church—for the Spirit's incarnation.

The centre of gravity of the Bible is Calvary. Every blessing that has come and that will come to the race centers there. There can be no personal salvation apart from Calvary, nor until the blood has been shed and judgment passed upon sin, can there be any permanent indwelling of God in man.

There is a very real sense in which the Holy Ghost is incarnate in the church even as Christ was incarnate in the human body of Jesus of Nazareth. Of course this must not be pressed too far. There is a point of the most emphatic difference. In the case of Jesus, there was Deity united with unfallen humanity. The Holy Spirit's union with the church is the presence of God in fallen humanity.

The second great work of our Lord in preparation for the coming of the Holy Spirit was the mak-

ing ready of a body for Him. The Holy Spirit could say just as really as Jesus could say, "A body hast Thou prepared me."

The church is a living body. All the teaching of the epistles emphasizes this. It is not a mere congregation or *ecclesia*; it is an organism. The truth with regard to the church as the body of Christ is very clear in Paul's writings, particularly in Ephesians. It is a mystical thing, to be sure, but none the less real. The thought that the church is a mere organization of men and women who have voluntarily come together to worship God, has no foundation in the Book. That would make it merely a human institution. It certainly is not that. Christ said "Upon this rock I WILL BUILD MY CHURCH: and the gates of hell shall not prevail against it" (Matt. xvi. 18). Two things are made clear by this utterance. The first is that it was He Who was to be the builder of the church. The other fact made clear is, that at the time He was speaking the church was yet a future creation.

There is a sense in which there has always been a church. There was, as already noticed, a "church in the wilderness" (Acts vii. 38), but it was a very different thing from the New Testament church which Jesus was speaking about here.

The word "Church" does not occur once in the Old Testament, though "Ecclesia" (translated "church" in the New Testament) does occur a number of times in the Septuagint.

The first appearance of this word in the New

Testament is in the quotation from Matthew given above, and the only place in the entire scriptures where it is used with reference to the believers of the Old Testament dispensation is in Stephen's defense before the Sanhedrin where he says: "This is He that was in the church in the wilderness" (Acts vii. 38).

The word comes from *ἐκκαλέω* (ekkaleo) and means simply "Called out" or "Called together." It is used in Classical Greek for any gathering of the people. The assembly of the citizens in Athens for "Town meetings" was so called. Indeed it is used in the New Testament at least once in this way. See Acts xix. 40-41 in the Revised Version.

Jesus told Peter that He would build His church upon "this rock." That "rock" we believe, is the revealed Messiahship of Jesus Christ and the confession of the same. If that is true, it is very clear that there could be no church in the Old Testament dispensation. This "ecclesia" or New Testament church is called the "Body of Christ" by Paul, the theologian of the Bible.

The Lord in His ministry upon the earth, gathered the beginnings of this "Body," and it has been in existence continuously ever since, and will remain so. The gates of Hell cannot prevail against it. There has never been a moment since Pentecost that the church was not in existence. There will never be a moment when it will not be. The visible church on earth is a part but not the whole of it, for a portion is in glory. Its constituent parts on earth have

changed from time to time, but its identity has ever remained the same. Go back to the stream along whose banks you played in childhood's day and you know it is exactly the same stream; but you would never be so foolish as to think that the same component parts are there. In fact it changes every hour, yes, every moment, and yet is always the same. Our bodies are continually changing, so that there is no part of the body of the mature man the same as that of the youth, and yet the mature man preserves his identity so that he knows himself to be the same. It is true in all human things. Nations and even races change, but are always the same.

So the church on earth has lost all of the units which make it up many times over since Pentecost, but it has always been in existence and its identity has always been preserved; and it has continuously been the temple of the Spirit.

Our Lord's mission on earth involved the preparation of the Body for the reception of the Spirit.

We need to understand that the end in view from the very beginning was to make a *complete* revelation of the Godhead to man, and bring fallen humanity into the place where all that was lost in Adam could be restored. This could not be until man should come to know the Triune God. In Eden Adam had known Him and they held sweet converse in the "cool of the day"; but the fall had destroyed all this, and the way back was a long and tedious one. God could not immediately reveal Himself to

the sons of Adam. Something had happened to make that impossible, and so the slow process of getting man to the place where God could reveal Himself thus, began. That first act of worship outside Eden's gate when Cain and Abel offered sacrifices was in that direction. God was heading straight for Pentecost then; but what a long weary road!

Pentecost was to be the greatest event, in one sense, so far in the history of the race, for it was to be the time when God should come to dwell in man. In the old dispensation He had appeared *to* man; in Christ's day He dwelt *with* man; but now He is to abide *in* man.

A body had to be prepared for the incarnation of the Lord Jesus. A personal, Spiritual Being of supreme holiness and power, could not enter an ordinary human body, and be completely identified with its personality. God never invades nor absorbs personality. The incarnation involved a mystery. He had to have a body in which to work out the redemption of the race. His occupying of the body was to be in a far different sense from the Holy Spirit's occupying of a human body. And so one was prepared for Him by the operation of the Holy Ghost upon the Virgin of Nazareth, and she brought forth her first-born Son.

The preparation of a body for the *incarnation* of the Holy Spirit was the chief concern of our Lord, even as the preparation of a body for His incarnation had been the work of the Holy Spirit.

38 THE NATIVITY OF THE HOLY SPIRIT

This work of preparation was done by calling men out from the world and teaching them about the Spirit, so that they would be ready to receive Him, and finally by dying upon the cross to atone for their sins so that they would be saved and cleansed for His indwelling.

Let it be noted carefully that this body did not require to be large in the number that constituted it. It only needed to be thoroughly prepared. Our Lord did not need a million, nor a hundred thousand, nor even a thousand converts. All He actually required was a prepared nucleus. He could then leave the evangelization of the world to them.

There are now seen three distinct steps in this preparation of His disciples to be the "Body"—the church. In the first place He gathered them in the upper room and spent an evening telling them of the coming of the *Paraclete* and the things He would do. There were seven wonderful things He told them about the Spirit. He is to *abide* with them forever;¹ He is to *teach* them;² He is to *testify* of Christ;³ He is to *reprove* the world;⁴ He is to *guide* His people;⁵ He is to *show* them things to come;⁶ He is to *glorify* Christ.⁷

Here we have the most comprehensive and yet the minutest teaching with regard to the Holy Spirit, so that the disciples knew when He had finished, more than any man, or set of men had ever known concerning this most important subject.

1. John xiv. 16; 2. John xiv. 26; 3. John xv. 26; 4. John xvi. 7-8; 5. John xvi. 13; 6. John xvi. 13; 7. John xvi. 14.

But there was one step more and this was in an upper room in Jerusalem the "first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and saith unto them, Peace be unto you, and when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Spirit: Whose soever sins ye forgive, they are forgiven unto them; and whose soever sins ye retain, they are retained" (Jno. xv. 19-23).

This scripture has been much misunderstood among believers; but the trouble arises from studying it apart from its setting. It is one link in a chain, and not a complete thing in itself. The time was drawing near for the great Pentecostal outpouring and our Lord Jesus was focusing their attention upon this. The natural temptation was for them to give away to joy because He had risen and was with them once more, and to feel that He was to remain with them. He prevented this by immediately directing their attention to two things. They were to go out into the world sent by Him, and as an equipment for their going they were to be baptized with the Spirit. Each of these was a future thing to them. He did not intend to impart the Holy Spirit to them in these words any more

than He meant to send them out on their mission this night. Just as it was yet more than fifty days before they were to go, so it was nearly fifty days until they were actually to receive the Spirit. This whole transaction was a preparatory thing, and they were, by it, to be led into a receptive mood—were indeed to be expectant.

He now constitutes them His church by the three infallible signs of a church. These are: 1. Sent of God to witness; 2. Baptized with the Spirit; and 3. Power to remit or retain sins.

This latter is an interesting and peculiar power, never before met with in the Scripture. We note the three occasions of its being mentioned. The first time is in connection with Peter's confession (Matt. xvi. 17-19); the second time it is in connection with church discipline (Matt. xviii. 18-20); and the third time is in relation to the reception of the Spirit (John xx. 23). There can be no doubt that our Lord meant to teach that the church acting under the leadership of the Spirit, exercises great power in dealing with the sin question.

In the passage under consideration here in John's Gospel, our Lord creates, prophetically and potentially His church. The final seal of it was to be in fifty days when the Spirit should come. This is the second stage of their preparation for this great event.

The third stage occurs when Jesus is translated. He leads them out on Olivet and gives them the great commission. They are to go into all the world

and preach the gospel to every creature; but they are not ready to start from this hilltop, for He says: "Behold I send forth the promise of my Father upon you; but tarry ye in the city until ye be clothed with power from on high" (Luke xxiv. 49. R. V.).

The preparation, so far as He is concerned, is now complete. He has taught them what to expect and has impressed them with the necessity of receiving the Spirit, and that His coming upon them will complete their erection into a church with power to forgive and to retain sins, and finally has told them that they are to tarry in Jerusalem until He, the Promised One, comes upon them.

Many, in speaking of this waiting, represent the church as praying day by day, expecting any moment the promised coming. They are kept ten days, according to this theory, because it requires that long for their prayer to prevail and for themselves to become "united" and "of one accord." Such a conception is totally at variance with the truth.

Pentecost was as ancient an observance as the Passover. The latter spoke of deliverance from bondage—of redemption, the former of the Spirit's coming. We venture to say that these disciples knew that the promise would come upon them at Pentecost, and so were tarrying in intelligent expectation.

Let us understand perfectly that it was neither their tarrying, nor their praying which brought the Holy Spirit. He came in answer to the prayer of

42 THE NATIVITY OF THE HOLY SPIRIT

Jesus: "And I will pray the Father and He will give you Another Comforter" (John xiv. 16).

It is certain that they prayed, as they tarried; and it is certain that their tarrying was essential for them; but it was because God's time had come and Christ had been glorified that the Spirit was sent.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 1-4).

Here is a brief and solemn record of the dawning of a new day in the history of God's dealings with man. The thing that happened here was of stupendous importance. It was no mere "experience"—it was a complete departure in the dealing of God with His people.

We see that everything is immediately changed in the work and in the lives of the disciples. Before the event they were fearful and full of doubt. Henceforth they were bold as lions. When we get into the Acts and later into the Epistles, we are in a new world.

From this point on the Holy Spirit is definitely inhabiting His church. He is confining His ministrations to the earth now as Jesus confined His to the

earth during the days of His flesh. In a sense we may say this is the day of the humiliation of the Spirit, just as Christ had His day of humiliation. The Spirit is incarnate in the church, the Body of Christ. He has not left it since Pentecost, and He will not leave it, for He is to "abide forever." All effective work of the church has been done in the power of the Spirit, and the church has been preserved in all the times of its need and distress. Nero and Diocletian can no more destroy it than the "dark ages" can overwhelm it. Unbelief may infest it, doubt may disturb it, criticism may attack it, but it retains its integrity, preserves its identity and triumphs in every testing place. The true Body of Christ, indwelt by the Holy Spirit, is as indestructible as God Himself. Be not fearful nor timid. There is no cause for alarm. Earthly ecclesiasticisms may perish, but the church of God can never fall.

CHAPTER III.

THE NAMING OF THE SPIRIT.

The next event after the birth of an individual is giving him a name. Sometimes a child is born for whom a name has already been chosen. When that is true the child comes to inherit the name decided upon. This was true of John the Baptist (Luke i. 39). It was eminently true of our Lord Jesus.

The name of Jesus is significant. "It is the Greek form of 'Joshua' which latter (like 'Joram' 2 Kings ix. 14 for 'Jehoram' 2 Kings iv. 15; 'Joash' 2 Kings xii. 20 for 'Jehoash' 2 Kings xii. 1; and 'Jonathan' most commonly for 'Jehonathan' which we find in the Hebrew of First Samuel) is contracted from 'Jehoshua' or rather 'Yehoshuah.' In the Hebrew of the Old Testament only the uncontracted form occurs, and (in 1 and 2 Chronicles, Ezra and Nehemiah) the contracted but altered form 'Jeshua' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yehoshuah', which means 'Jehovah the Saviour' and not merely 'Saviour', as the word is commonly explained."

The similarity is very close in the matter of the name of the Holy Spirit. In the case of our Lord the name "Messias" or "Christ" is the official designation of the coming Lord, and was well known before His advent. The name "Jesus", however is

the human name and was never known to be the appellation of Christ until the angel gave it to Mary and to Joseph, though the name had been borne by the great leader of Israel, Moses' successor (Heb. iv. 8 A. V.).

“Holy Spirit” is an official designation. By this He was known in the Old Testament dispensation. When He is thus mentioned the disciples know about whom Jesus is speaking, as did the Pharisees, and all the pre-Christian readers of the Scriptures.

When Jesus says that “Whosoever speaketh against the Holy Ghost it shall not be forgiven him” they know Whom He is talking about. But when Jesus speaks of the “Paraclete” He must define Him three times before they comprehend.

This farewell address to the disciples, we remember, is preparatory. In it Jesus sums up the things He has taught them and gives them a look forward. The theme of it may be said to be His coming departure and His continued presence with them. This sounds paradoxical. He is going away and yet He is to be always with them. This presence is to be a spiritual presence accomplished by the coming of the Paraclete. So He is anxious for them to be ready to receive this “Other Comforter” when He should come. In order to this He imparts to them the Spirit’s program.

Never before this last night of our Lord’s do we have the name of the Paraclete given. He is often called by His official designation, but Jesus for the first time, named Him when He called Him the

Paraclete. Our translators have rendered this word "Comforter." It would have been much better if they had not felt the necessity of translating it, but had rather transferred it bodily into the English and left it for the experience of the church to translate. Had this been done, we should then have sought to know the real meaning of it, and not have accepted a secondary one as involving all its significance.

The name "Paraclete" comes from the verb *παρακαλέω* (parakaleo) and literally means "to call to, to call to aid." In the Classical Greek it has several compounds and one prominent one is "to call to attend one in a trial—advocate." It is thus translated in first John: "If any man sin, we have an Advocate with the Father" (1 John ii. 1).

The translators in rendering Paraclete Comforter have done us a disservice, and have impoverished us rather than enriched us. There are at least six terms included in the name, all of which must be taken together in order to understand the content of it; and yet it is more than all of them combined. Human language breaks down under the load imposed upon it when the deep things of God are under discussion, and so Paul said, when speaking of the glories of the third heaven into which he was caught away that he "Heard sacred secrets which no human lips can repeat" (2 Cor. xii. 4—Moffatt).

There is another point of likeness between the Holy Spirit and our Lord Jesus. John the Baptist had said: "There cometh one Mightier than I after

me, the latchets of whose shoes I am not worthy to stoop down and unloose" (Mark i. 7). Jesus said: "Nevertheless I tell you the truth; it is expedient (profitable) for you that I go away: for if I go not away, the Paraclete will not come unto you" (John xvi. 7). In the first case we have the testimony of a man to the Son of God, and the language is properly humble. In the second instance it is the word of one member of the Godhead as to Another, and is on that plane; but it emphasizes the fact of the advantage to accrue to the church by Jesus' going away. John was the forerunner of Jesus, and when the Mightier One came, he was content to "decrease" if that Mightier One should "increase." John's work was ended and he was ready to pass off the stage. So, our Lord was in a very real sense the forerunner of the Spirit. It was not easy to see at once that His going was to be advantageous, but it was so. He had completed the work He came to do, and He was content to depart and leave the way open for the Paraclete to take up His work.

The Paraclete was to give the spiritual and inner interpretation of the Godhead. Jesus' ministry had been one of preparation; His was to be one of realization. Jesus had made high things possible; the Paraclete was to make them a fact. Calvary had brought holiness within the reach of men; Pentecost was to bring it within their grasp.

Just as our Lord interpreted God to man's understanding, so the Paraclete was to interpret God to man's inner spirit. Hence this all-comprehen-

sive name. It is like the "I Am" of the Old Testament. That was God's blank check, and whatever Moses' faith would enable him to write into it, that God was to him. So, "Paraclete" is our blank check and whatever our faith will enable us to claim of supply for our deep inner need, that the Holy Spirit is to us.

The very first of these needs is comfort. In a world where scarcely anything measures up to our expectation for that thing, the heart is often weary and sore tried. Men grow aged and break—not under the work of life, but under its worry. The Christian no less than the sinner is tempted along this line, and many a Christian falls before this temptation. He has not learned that to worry is sin, and he does not know the secret of victorious living that would enable him to rise above the worry of the world. Some persons are, by nature less inclined to worry and anxiety than others; but for the most troubled soul there is victory in the comforting influence of the Paraclete. Years ago a lady who had just realized her possessions in the Comforter said to the writer, "I have followed Jesus *weeping*, I shall henceforth follow Him *rejoicing*." It is better to follow Him weeping, than not to follow Him at all, but how far below one's privileges that sort of discipleship is!

The Paraclete is the Comforter. That is a true translation, though an insufficient one.

A mother was in attendance upon a conference where the teaching emphasized the power of God,

through the Holy Spirit, to keep the heart "garrisoned" in time of temptation to anxiety. For years she had been an earnest Christian, but was conscious of much failure in her life. She was far from being a victorious Christian. She realized the failure she was making in her home. Unwilling to be defeated always, when this conference was appointed to meet in a neighboring town, she determined to attend. Leaving her children in competent hands, she came to the conference prepared to remain the five days of its duration. Being eager for all God's will in her life, she yielded everything to Him, and definitely received the Holy Spirit in His fulness on the very opening day. One of her worst besetments had always been worry. No day of her life had been wholly free from it, and so her first test came there. The third day of the conference there came a telephone message telling her of the very dangerous illness of her youngest child, and she was urged to hasten home. It was hours before the first train would go. The old-time worry seized her heart and for a moment she was almost tripped up. Then came the realization that worry could never help the little one, but prayer could. She returned to the conference room, stated the case to one of the leaders who called for prayer. It was offered at once, the program being halted for that purpose. The mother claimed God's promise and rested victoriously in Him. The fight was won. The Spirit enabled her not to worry, but to lean quietly upon her Lord. There was no anxiety in her heart nor in her face.

as she left for home, where she found the child so far recovered as to be out of danger.

Anxiety is one of the worst foes the Christian has to face. But it can be conquered and cast out, just as this dear woman came to "possess her possessions." This is exactly what Jesus was teaching His disciples. "Let not your heart be troubled!" It is a *command*. His commands are the indications of His power and so He proceeds to tell them how they may reach the place of deliverance from this thing of worry. It is as they receive the Paraclete. Peter says: "Humble yourselves therefore beneath the mighty hand of God, so that at the right time He may set you on high. Throw the whole of your anxiety upon Him, because He, Himself cares for you" (1 Peter v. 6-7—Weymouth).

The only way possible for us to obey this scripture is by the help of the Paraclete. Worldly-minded philosophers have tried to teach their disciples not to worry, but they are foredoomed to failure, since with them is no power for the fulfillment of the exhortation. The neophyte thinks he has learned the lesson until the moment of overwhelming trial comes and he discovers the inadequacy of his philosophy. Where the Paraclete abides, there is the secret, silent welling up of power to meet the need, and even the Christian himself is sometimes surprised at the peace that rises within him. This is the real glory of the blessed indwelling. Even the heathen stoic was able to meet life's adversities when he had a little time to steel his heart, but the

Spirit of the Lord, in the one whom He indwells, raises a standard of victory against the enemy of our peace before we have time to stop and consider or pray about it.

There is no translation of the name which fits more needs, perhaps, than the one given in the Authorized Version. And if the translators were compelled to find an English equivalent for Paraclete, they could not have done better than they did. There are so many experiences of trial and testing which come to us that our hearts are continually crying out for comfort; hence we have a very suggestive and beautiful passage in Paul's Second letter to the Corinthians.

Weymouth's translation is very suggestive and we use it. But let us repeat here what we have already said in the preface, that we do not unconditionally recommend any of the modern versions. They are used *only* as commentaries. It is perfectly obvious that any one man's translation is likely to be affected by his own conceptions of truth. It is possible for it to diverge far from the actual meaning of the text. The Authorized and Revised Versions, being the work of a number of scholars collaborating and checking each other's work, are not in the same danger. They are never to be laid aside for the work of modern scholars. On the other hand, modern scholarship has opened up some very interesting lights on the Word. Let us not despise this. Weymouth translates this passage: "Heartfelt thanks be to the God and Father of our Lord Jesus

52 THE NATIVITY OF THE HOLY SPIRIT

Christ—the Father who is full of comfort. He comforts us in our every affliction so that we may be able to comfort them who are in any kind of affliction by means of the comfort with which we ourselves are comforted of God. For just as we have more than our share of suffering for the Christ, so also through the Christ we have more than our share of comfort" (2 Cor. i. 3-5). It is only through experience that the Paraclete is really known as the Comforter. We may intellectually accept the teaching, and really yield ourselves to God for the infilling of the Spirit, but the power of it is only made known by the testing, hence God never leaves the one who has received Him long without trial.

There are times when our spirits feel the cry for a mother's love and we remember how she used to comfort and help us as no other friend could do. Then it is that we need the Mother heart of God. The Paraclete we may say reverently, represents this characteristic of the Godhead.

A volume could well be written upon the work of the Paraclete as the Comforter; but rich and precious as this is, it isn't all. There are other characteristics which must be considered, or we shall be wanting in our understanding of His name, and hence of Himself, for let us remind ourselves again, His name indicates His work.

Of our Lord the angel said, "Thou shalt call His name Jesus (Jehovah the Saviour) for He shall save His people from their sins." Of the Spirit Jesus said, "And I will pray the Father, and He shall give

you another Paraclete, that He may abide with you forever. . . . But the Paraclete, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." So the Paraclete is not only Comforter; He is also Teacher. It would be just as sound and legitimate reading to take all those scriptures where Paraclete is translated Comforter and read Teacher instead, for that is one translation of the word, and hence is His name.

Apart from His help it is utterly impossible to understand the Word of God.

Renan the French infidel, undertook to write a life of Christ. He said modestly(?) that he was the only man capable of writing a life of Jesus because he had no delusions about Him. The result was an utter failure. A brilliant writer has recently tried to tell the world about Jesus in such a way that the ungodly man of the street and the club will accept this Christ; but his book is full of false notes. It could not be otherwise, for without the Paraclete, teachers need to be taught. Paul said to Timothy: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine . . . from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (1 Tim. i. 3-7). To the Corinthians he writes: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them

54 THE NATIVITY OF THE HOLY SPIRIT

that love Him, BUT GOD HATH REVEALED THEM UNTO US BY HIS SPIRIT: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned" (1 Cor. ii. 9-14).

A young man had come under strong influences in the Young Men's Christian Association of which he was a member and was led to consecrate himself. He decided to enter the ministry. He attended a theological seminary and graduated with honors and entered upon his first pastorate. He had never been converted, and so had no witness of the Spirit. He was earnest but powerless. One night he preached to the unconverted, and made as strong an appeal as he knew how to make. The meeting closed without anyone's accepting the invitation and he went home to his room quite discouraged. It was while he was thinking of the failure of the service that the Holy Spirit spoke to him so clearly as to startle him. It seemed as if an audible voice asked him: "How can you expect to lead others to an experience you have never had yourself? You have never been

converted and until you are born again, all your ministry will be as barren as this night has been."

He was annoyed and disposed to throw off the impression as merely a morbid state of mind; but there was no dismissing it. At last he knelt by his bed and earnestly sought the Lord. He said, "If I have never been born again, I yield myself to Thee now, for this which I need." He had not long to wait. God graciously answered his prayer and the "power of an endless life" became his, and the whole character of his ministry was changed.

The Holy Spirit teaches us of our need and applies the Word to meet that need. And not only does He do this, but He opens up the Word to us so that we may in turn help others to an understanding of it. He is therefore a teacher *to* us and *through* us. Every Spirit-filled Christian can witness to this fact

But the Spirit is still more to the believer. He is also an Advocate. We read: "My little children, these things I write unto you that ye sin not. And if any man sin, we have an Advocate (a Paraclete) with the Father, Jesus Christ the righteous" (1 John ii. 1). There is no difficulty about knowing to Whom reference is here made, for John tells us pointedly that it is Jesus Christ; but exactly the same Greek word is used for Him that is used for the Holy Spirit, and of which we are learning the meaning now. Calvin said: "The name Paraclete is applied to Christ as well as to the Spirit; and properly: For it is the common office of each to console and encourage us and to preserve us by their defense. Christ was

their (the disciples') patron so long as He lived in the world; He then committed them to the guidance and protection of the Spirit. If anyone asks us whether we are not under the guidance of Christ, the answer is easy: Christ is a perpetual guardian, but not visibly. As long as He walked on earth He appeared openly as their guardian. Now He preserves us by His Spirit. He calls the Spirit '*Another Comforter*' in view of the distinction which we observe in the blessings proceeding from each."

The word "Advocate" here is evidently in the sense of attorney or representative to defend and plead one's cause. Our Lord Jesus is that in the glory for us; but the Paraclete stands for us against the enemy and his power on earth. Isaiah says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. lix. 19).

A young lawyer had acquired during his college and university days the habit of drink. He had gone forward brilliantly in his profession, after graduation, and had become the attorney for a great corporation. He had married a cultured and socially prominent young woman. To them a baby girl had been born. But the habit of the earlier years had been held to and had grown upon him almost imperceptibly and yet so powerfully that he began to fail in his work. Finally he was dismissed from his position after losing a particularly important case. Discouragement urged him on and he literally let himself go and rushed down the road to ruin. The

situation became so unbearable for the wife that she ultimately left him, taking her baby and going to her father's home. This was the last blow to his pride and the erstwhile brilliant attorney became a tramp. At last in a State almost across the continent from his home, he reached the very bottom. Despondency seized upon him, and with the last few pennies that he had he bought a bottle of poison and decided to end his life. He walked out into the nearby woods and lay down upon the leaves, after penning a farewell note to his wife, and prepared to drink the contents of the bottle.

In early life he had been well taught by a Christian mother and now the thought came to him that he should at least try to pray before going out into eternity. He knew very little of prayer and it had been many years since he had attempted it. In addition to his natural lack of knowledge as to the right way to pray, he was in a bad state mentally from the months of dissipation. But he addressed God in some fashion and attempted to commit his soul to the Divine keeping.

Almost instantly he was aware of great help in his effort to pray. Words came easily and he was carried into a current of petition. He was led to beseech God for forgiveness and for deliverance, and he entered into an experience of praying that he had never before known. He forgot about the poison and continued to pour out his heart to God.

Presently there came the consciousness of opposition to the prayer. He became aware of some evil

personality which attempted to destroy the other influence which had been leading him in his crying out to God. Then, as he related in after years, he seemed to become a battle-ground for two opposing spiritual forces. He now seemed passive—a spectator of what was taking place with his own soul as a stage. One of these spiritual forces was bent on his destruction and the other was his advocate—his attorney. Having had legal experience he realized what was taking place. The battle raged throughout the day. Late in the afternoon he became aware that the final decision depended upon himself. Exert his will on the one side or the other and the deciding factor would enter the contest. It was a joy to him to believe that he faced deliverance at last, and he gladly cast his will on the side of the Advocate, and experienced glorious rescue from his bondage. He lived many years and preached the gospel with great power, for he was called into the ministry, and then went home in great peace to be with his Lord.

Job was the inspiration of a similar contest; for when the sons of God would come before the holy Presence, Satan came along. Satan is the adversary of man, and not only attacks him upon the earth, but "accuses" him before God.¹ So he challenged the integrity of Job and secured permission to afflict him.² It was doubtless such an attack upon Peter's integrity whereby he "obtained him by asking" that he might sift him as wheat.³

1. Rev. xii. 9-10. 2. Job i. 6-12. 3. Luke xxii. 31—R V. Margin.

The work of this "Accuser" is manifest in attacks of various sorts upon those on earth who believe, and in resistance to their prayers as they approach God. The Paraclete, our Advocate, assists us and effects our deliverance. Every prayer warrior realizes this from experience. The personal worker has often marvelled because of the attitude of one who has been deeply convicted of sin. The antagonisms of such a one to spiritual things becomes intensely bitter. The enemy is stirring up all the opposition possible. He is the "strong man armed" keeping his palace. But if the worker hold steady in prayer, the Advocate will undertake and driving off the accuser bring the soul through to victory. He, the Spirit, is the "stronger man" who comes upon the one guarding his goods and overcomes him taking away that wherein he trusted.

A young man who had been very wicked came forward in a revival meeting one night. He seemed deeply moved at first, but on kneeling at the altar, appeared to lose all interest. He said afterward that a coldness and loss of conviction seemed to seize him and he had no longer an interest in the meeting. Just before the service closed some word of the preacher in charge angered him and he went away in a blind rage. He retired in this mood. Before sleep came, however, the voice of the Spirit spoke to him, enforcing the preacher's word and saying, "You would do better to arise and pray." He resisted for a time; but finally obeyed. As he knelt by his bedside a flood of prayer came to his

lips and poured out to God. He was no longer in a mood of coldness and indifference; but alive to his need. The Advocate mightily helped him and he was wonderfully converted in his room alone. The raging spirit was cast out and a spirit of love came in its stead.

The Paraclete is also our Helper. Some of the translators prefer this synonym to that of Comforter, and so render the word. Of course this idea is included in a very real sense in the words we have already considered; but there is yet a fuller one. Note this language: "Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 5-6).

The word for "Helper" here is a word of the battlefield. It comes from a verb which in the Original means "Come to the rescue."

Nothing is more clearly taught in the Word than the fact that the Christian life is one of combat. Paul continually uses figures of the battlefield. Jesus did the same. The church fathers have known much of this effort of the devil to beset and to destroy. The Bible recognizes that we are in a battle and it encourages us with the assurance that we have a Helper. With Him we need fear no opposition.

The prophet was alone in his retreat. The enemy was seeking his life, "And when the servant of

the man of God was risen early, and gone forth, behold an host encompassed the city both with horses and chariots. And his servant said unto him, Alas my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 15-17).

There is a remarkable instance in modern times of just such an interference of God in the affairs of men in the case of Sadhu Sunder Singh, of India. The instance is given in Mrs. Helen Barrett Montgomery's book "Prayer and Missions" and is taken by her from the "Life of Sunder Singh," by Saunders and Judah. It comes to us with the highest authority for its truthfulness and we give it in full.

"Once when he tried to preach in a village in Tibet, the Sadhu was ordered to stop, or his life would be in danger. At first he felt a little afraid, but, after praying, a great courage came to him, and he went on preaching; he would give his life if needful. He was driven out of the village and pelted with stones. Evening came. He was alone in a cave, famished with hunger, and almost dying of thirst. He prayed for strength to endure. He ate some leaves that were growing by the cave. These leaves seemed to him the most delicious food he had ever tasted.

"Before long he saw a crowd coming toward the cave. It was made up of the villagers, and they were armed with sticks and stones. Sunder closed his eyes and prayed: 'Thy will be done. I commit my soul to Thy hands.' Then the tramping of feet and the angry murmuring ceased. There was silence. When Sunder opened his eyes, the crowd was going away from the cave. What had happened? All

through the night the Sadhu prayed in the lonely cave. In the morning the crowd came again, fifty or sixty strong. This time they had neither sticks nor stones, but he was sure they had come to kill him. 'I am happy to give my life for my Saviour,' said Sunder to them. One man stepped forward and spoke for them all. 'We came to kill you last night, but to-day we have come to ask you a question. We have seen people of many lands, Chinese, Hindus, Europeans. We know them all. But we have never seen people like those who were round your cave when we came yesterday. We want to know from what country they came. We have never seen such remarkable men. They did not touch the ground, and they were all round your cave. We had not the courage to kill you when we saw so many people.'

"Then the Sadhu knew that God had sent His angels to have charge of him. He himself had not seen them, but a crowd of fifty or sixty others had. The men invited him to go back with them to their village, and teach them about the God who had sent His angels to protect His servant. Sunder went, and many were brought to Christ in that place."

The Holy Spirit as the Leader of the Hosts of the Lord had evidently interposed in the behalf of this servant of the Lord. If we had the faith and daring consecration we might have experiences as remarkable as these.

But we are too timid and careful of ourselves to risk much for God, hence we seldom get much from Him. We dare to defend ourselves in times of danger and then the Lord leaves us to our own devices. O that we might learn how to rely on Him!

The Paraclete is also our Intercessor. It is quite remarkable to note the way the work of the Holy Spirit parallels that of our Lord Jesus Christ. This but emphasizes the Oneness of the Trinity. Jesus said: "I will pray the father and He will give you *another* Comforter." The Holy Spirit is shown to be another while yet He is the same, for Jesus also

said: "I will not leave you comfortless, I will come unto you" (John xiv. 18).

Our Intercessor in heaven is Jesus: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

Our Intercessor on the earth is the Paraclete: "Likewise the Spirit also helpeth our infirmities: for we know not what to pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

It is very clear that the name Paraclete signifies a very full and complete work for us, on the part of the Spirit. He combines on earth and in us the work our Lord is doing in the glory.

The Paraclete is our Guide. How often we are faced with the necessity of making a choice. We must do a thing, or go to a place and we are uncertain as to the will of the Lord in the matter. There is help for us in the Spirit of God. Note the certainty of the Spirit's guidance in the case of Philip the Evangelist when the "Spirit said . . Go near, and join thyself to this chariot" (Acts viii. 29). And again in the case of Peter: "While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore and get thee down, and go with them, doubting nothing, for I have sent them" (Acts x. 19-20).

Finally the Paraclete is our Energizer. Jesus said to the disciples: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

It is manifestly far short of the truth to translate "Paraclete" Comforter. He is that, but He is infinitely more than that. We see here six different things which are important as we think of the Spirit. He comes to fulfill a name just as Jesus did. Jesus fulfilled the name Saviour. What a fulness there is in that word! All that it means to be saved—and what mind can fathom that?—Jesus is to His church. The Holy Spirit came to fulfill the name Paraclete. What does that mean? It is a very significant and meaningful term. In order for us to comprehend it we must think back into it many of the things which are lost out by adoption of only one meaning for its translation.

The Paraclete is the Comforter.

The Paraclete is our Advocate.

The Paraclete is our Helper.

The Paraclete is our Intercessor.

The Paraclete is our Guide.

The Paraclete is our Energizer.

Yes, and infinitely more than all that. He is the Eternal One among us now, and whatever our need may be today, He is that to us.

In concluding this chapter we call attention to the fact that the various offices indicated by the name Paraclete are intimations of the work of the Spirit in behalf of individual Christians. He has certain offices in relation to the Body of Christ, the

Church, and these we shall study in our next chapter; there is no repetition, though there is a likeness. If He is a Guide and a Teacher to the individual, He is also that to the church. But to the individual it is an intimate, personal thing. Just as in the receiving of the Spirit, the church must first have Him as a body, this they did on the Day of Pentecost, and then each believer in his own intimate personal life must admit Him. This he does when he definitely consecrates himself and opens his heart to the Spirit's entrance.

CHAPTER IV.

THE PROGRAMME OF THE SPIRIT.

Jesus had well nigh completed His earthly work. A few brief hours yet remained to Him, and then in swift strokes the culmination would arrive. Gethsemane, dark, dismal, tragic was at hand. Calvary with its jeering mob and weeping women, with its lowering clouds and bursting tombs; with its rending temple veil and confessing centurion, was an event of the morrow. Resurrection, Ascension and Pentecost were immediately to come and so He is deeply concerned that the disciples be put in condition mentally and spiritually for what is to befall them. He plans the meeting in the upper room and there, after partaking of the Passover and girding Himself—the action of a slave—He washes their feet thus teaching them a great lesson in humility. He then proceeds to the matter of chief importance, viz: that of preparing them for the reception of the Spirit.

The things which He “began to do and teach” as Luke here says, constituted His earthly ministry and compose the substance of the Gospel record. His ministry was to make way for the coming Paraclete even as John’s ministry made way for His.

Jesus well knew that a tremendous wrench would come to them when He was taken away and so He must have them ready for the great things that were

just ahead in the giving of the Spirit. They were still on Old Testament ground. Almost nothing had been said of the Spirit. The Gospel records are as meager in their references to Him as most of the Old Testament Scriptures. "Nor need we be surprised at the comparative paucity of reference to the Holy Spirit in connection with Christ's earthly life and ministry. Indeed, this very fact is a testimony to the accuracy of the reports found in the synoptic Gospels. The fuller teaching concerning the Spirit was yet to come."

Much of this fuller teaching is given by Jesus to the disciples in the upper room and is recorded by John. Because these men were living with no light at all save that of the Old Testament like the Ephesian Christians who said, "We have not so much as heard whether there be any Holy Ghost," Jesus felt the necessity of imparting to them some knowledge of the Spirit's personality and work. If they could take in the things He was telling them, the Paraclete would be no stranger when He should come. This was pressing hard upon His heart at this time. Should the Spirit come to a group that had no preparation and were in ignorance of His offices what blunders would they not make? Jesus had no intention of leaving them in ignorance.

Again we trace the analogy between the Holy Spirit's coming and Jesus' own incarnation. In the case of our Lord a small nucleus, as Simeon and Anna with others whose names we do not know, were prepared and were looking expectantly for

His coming. So the disciples are to be ready and looking with expectation for the coming of the "Other Comforter."

There are seven things He tells them about the Coming One, and these things taken together make up the complete program of His activity; so that, knowing these things, they would be able to go forward intelligently following the Spirit's leadership.

The first is that He is to *abide*: "And I will pray the Father, and shall give you another Comforter, that he may abide with you forever" (Jno. xiv. 16). At the first blush this may not seem much of a revelation. Being so familiar with this thought ourselves it is hard for us to think of it in the sense of its being news. But let us try to realize what a revelation it was to them. They knew the Scriptures, and the Lord's dealings with their fathers. In all that long and oftentimes glorious history, they had never known of God's abiding. He visited them on many occasions, but having accomplished His purpose He left them, and they went for a long time without another manifestation of His presence.

In their very early history the "Spirit of the Lord came upon Gideon" and he wrought a great deliverance for Israel. But after the victory "Gideon made an ephod and put it in his city, even in Orphrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon and his house" (Judges viii. 27). There was no *abiding* of the Lord with him. Under the peculiar posses-

sion of the Lord he wrought nobly, but the descent into idolatry was a very short one, when left to his own devices.

Exactly the same thing is true of Samson. "The Spirit of the Lord began to move him at times, in the camp of Dan between Zorah and Eshtaol" (Judges xiii. 25). The temporary character of his inspiration is emphasized by the use of the words "at times." Moved by the Spirit of God Samson did an effective work; but when the Spirit left him he was moved by the impulses of the flesh and made a most miserable failure. He ultimately died a defeated man. Such was the history of all the Old Testament saints. At times they enjoyed much blessing and power from God, while at other times they were in the depths of despondency.

There are very many Christians of this glorious dispensation, who are living on Old Testament ground and have practically no more victory than they knew. Yes, many who do not have as much victory as some of these old saints had. These defeated Christians are without excuse. To them the promise is ready of fulfillment. Either their teachers are at fault in not directing them to its acceptance, or they are at fault in not yielding to the Spirit's wooings.

Contrast with the Old Testament saints, the exultant note of Paul: "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me" (2 Cor. ii. 14—Moffatt).

But this advance is even more noticeable in the lives of this little group in the upper room here with Jesus. Unlike Paul whose entire Christian experience is subsequent to Pentecost, the beginning of theirs antedates this great event. They lived on both sides of the miraculous impartation. Nothing of such triumph in them can be chargeable to temperament, as it might be with Paul, on the one hand, or with the Old Testament worthies on the other. This group therefore, furnishes us with the very best possible evidence of the meaning of Pentecost in Christian experience. Before it, the whole twelve of them were marked by failure. One was lost entirely. The boldest one of them, in the presence of a little maid, denied that he ever knew Christ, and to prove it swore great fishermen's oaths. Two of them were ambitious, on the one hand, and vindictive on the other. They wanted the chief places in the Kingdom, and they were anxious to call down fire from heaven to destroy their enemies. They all forsook Him, and one, in his haste to be gone, ran away leaving his clothes in the hands of a pursuer.

But when the Paraclete came to abide, the cowardly Peter, who in the presence of a little maid and the court yard rabble, dared not own Him, defied the Sanhedrin and said when forbidden to preach publicly "We ought to obey God rather than man" (Acts v. 29).

They were all changed completely by the Holy Ghost, so that the most fearful and timorous became exceeding bold and were, because of that, a

wonder to the people (Acts iv. 14). They are all said to have died martyrs to their faith with the exception of Judas, who never came to Pentecost, and John whose life passed naturally when he had attained a great age.

But not only is there a change from cowardice to courage, there is also a change from vindictiveness to clemency. John who would before Pentecost, call down fire from heaven and destroy the inhospitable villagers, became the great Apostle of love. These changes were not mere "spurts" of goodness—they were not momentary mountain top experiences, but were the constant characteristics of these disciples.

The Old Testament believers had their moments of high living, even as these disciples did before Pentecost. The significant thing is that the change which came to these Apostles was marked by its permanent character. Peter was not bold just once—he was never again a coward. John was not just once touched by a benignant spirit—he was never again vindictive.

This was what Jesus was promising them in the upper room that night. What a surprising thing it must have been to them, and what a joyous thing to know that the Holy Spirit was to abide with them forever!

If our Lord had told them nothing else about the Spirit, this would have been sufficient to revolutionize completely their thought about Him. It had never been known in all God's dealings with the race that

72 THE NATIVITY OF THE HOLY SPIRIT

He would abide with man. They are to know that the day of temporary empowerings is over and henceforth permanency is to mark God's dealings with His people.

The second thing Jesus says the Paraclete is to do, is to teach them: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (Jno. xiv. 26).

There are three outstanding things concerning which we are taught, and must be taught by Him if we are to know the truth concerning them. Here as nowhere else, perhaps, is seen the reality of the *revelation* of God. Mere human reason never could have discovered these things. They are the truth as to the Word of God, the church of Jesus Christ and the person of Jesus Christ.

There are many other things, to be sure, concerning which He teaches us, such as prayer, service, conduct and the like; but these three we have mentioned above are such as pertain to the church, the unified body of Christ, while the latter are those belonging to the individual Christian.

Jesus promises this group that the Spirit is to teach them, and to bring all things which He had said to their remembrance. How else could Matthew and John have written their Gospels or Peter have given the facts to John Mark?

We have here the foreshadowing of the inspiration of the Word. Paul tells us that "All scripture

is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16). Until we realize that the Bible is miraculously given to us, we are quite unable to arrive at a sound understanding of its teachings. To approach it in no other attitude than you would approach the study of Homer is to learn no more from it than you would learn from Homer. There must be the sympathetic approach that only the Holy Spirit can give.

An artist invited a friend to see a painting which he had just completed and which was an acknowledged masterpiece. The friend was met at the door by a servant and shown into a semi-darkened room where he sat for a long time before the artist came; but finally the painter appeared and led him into the studio, where he was entranced by the beauty of the painting.

Presently the artist said: "Did you not think it strange that I should let you sit in that dark room for so long?"

"Yes," said the friend, "I wondered a bit and almost doubted your hospitality."

"I knew," continued the artist, "that if you came into my studio with the light of the street in your eyes you could not see my picture, and I left you in there so that your eyes would get adjusted and then you would be able to appreciate my creation."

So when we come to the Book, we cannot see it

74 THE NATIVITY OF THE HOLY SPIRIT

if we bring our eyes to it full of the light of the world. We must be taught by the Spirit.

The church is taught that the Word is inspired, and is directed in its judgment as to the sacred canon.

We are not pleading for an infallible church as Rome interprets it, but there is a measure of truth here that Protestantism is in danger of overlooking. God does recognize the church—the body of Christ—and through it carries on His work in the world.

This naturally brings forward the second point of the teaching of the Holy Spirit. Only as He opens our understanding can we fully know the truth with regard to the church.

There is a recognition of the importance of the church in the evangelization of the world and the carrying out of God's program that we too often overlook. The divided state of Protestantism makes it almost impossible for the average Christian to grasp the unity of the Body of Christ. But as we comprehend this we recognize that there is a certain function that He enables the church to perform that is unique. It is the work of intercession.

Jesus Himself is an Intercessor (Heb. vii. 25). The Holy Spirit is an Intercessor (Rom. viii. 26), and the church is exhorted to intercession (1 Tim. ii. 1).

In Matthew Jesus says: "I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind upon the earth shall be bound in heaven

and whatsoever thou shalt loose upon earth shall be loosed in heaven" (Matt. xvi. 19). In the eighteenth chapter of Matthew we have this statement repeated—not to Peter alone, but to all the disciples in connection with church discipline and immediately the promise to two who shall agree as touching the thing for which they pray "FOR where two or three are gathered together in my name there am I in the midst of them (Matt. xviii. 20). Again we have the same statement as to the authority of the church in "binding" and "loosing" in John where it is given in connection with their receiving the Spirit (John xx. 19-23).

It seems perfectly clear from all these scriptures that there was granted to the church a power to bind and loose that is almost universally overlooked. In this, as in some other things, the swing of Protestantism away from the superstitions of Catholicism has carried us to the opposite extreme. We believe the Holy Spirit is seeking to teach the church the significance of this scripture.

There is without question, a power and an authority about the united prayers of the people of God that does not obtain in the case of an individual's prayer, potent as that may be.

The Apostolic church understood this and when Peter was put in prison they assembled in the home of John Mark's mother and "Prayer was made without ceasing of the church unto God for him"? (Acts xii. 5), with the result that the prison doors were opened and he was released.

76 THE NATIVITY OF THE HOLY SPIRIT

The third thing the Spirit teaches the church is concerning the person and work of our Lord Jesus Christ. Apart from the teaching of the Spirit no one can hope to know Christ—to understand Him. "No man speaking by the Spirit of God calleth Jesus accursed and no man can say that Jesus is Lord, but by the Holy Ghost" (1 Cor. xii. 3).

There are five great truths concerning Jesus Christ which the Holy Spirit teaches. These are:

1. That He was pre-existent.
2. That He was born of a virgin.
3. That He was God incarnate.
4. That He was raised from the dead.
5. That He was the Saviour of men.

The Apostles, taught by the Spirit "majored" in their preaching upon these great vital truths. They said nothing, so far as we have any record, of the social conditions about them, except as these touched the vital matter of the salvation of the people. They preached "Christ and Him crucified," and so earnest were they in it that they determined to know nothing else, and so powerful was their ministry that it was said of them when they visited a certain city, "They that have turned the world upside down are come hither also" (Acts xvii. 6).

We have now seen two of the things in the program of the Spirit as Jesus gave it to the disciples, Abide and Teach. There is a third thing we want to note and that is that the Spirit is to testify: "But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which

proceedeth from the Father, he shall testify of me" (John xv. 26).

This is a most essential work. We are dealing with invisible Spiritual Personalities. There must be some way in which our natural, finite minds can be touched by the power of God so that we come to know Him—the Triune God. Jesus Himself said this is the essence of divine life.

Again, the Holy Spirit is to convict the world. "Nevertheless, I tell you the truth; it is expedient that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John xvi. 7-8).

The teaching here is very rich and suggestive. It does not require much experience to know that the man of the world does not naturally have a true conception of sin. Even some of the religious cults of the day are built upon the very denial of its existence. Very many of those who do know something of its presence are not aware of the real heart of the matter. The actual center of sin is *unbelief*.

This is the teaching of the parable of the Sower. Some of the seed "Fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away" (Matt. xiii. 5-6). Luke says they "Fell upon a rock." What really happened was that they fell

upon soil which was very shallow and underneath which was a great rock. This acting like a "forcing bed", attracted the rays of the sun, caused very rapid germination; but since it did not permit the roots to go down into the earth for moisture and nourishment, it became in turn the occasion of death to the very plant which it had forced into being.

So the gospel seed falling upon the surface, takes hold quickly and there is much promise; but deep down in the life lies this old rock of unbelief unbroken, and the seed must die. There is no depth in the life for it to take hold upon. A young man in a revival meeting made a profession of religion and for a time was so zealous as to put to shame many of the older Christians. Then all at once he went back to his former practices and was more sinful than ever. On being dealt with very faithfully he said to the writer, "I never did think I was a very great sinner." There was not now, nor had there ever been a sense of sin such as the Holy Spirit gives when He convicts.

Such shallow results did not obtain under D. L. Moody's preaching. When Chas. G. Finney held a revival in a community the great deep of hearts was broken up and results were lasting. Jonathan Edwards did not make surface converts. John Wesley and the early Methodists did not do such work. Their preaching, following hours, and sometimes days and nights of prayer, accompanied by an earnestness which could not be simulated nor withstood, cut through all barriers erected by the ene-

my and went straight to the heart. The Holy Spirit was unhindered by any methods of the preacher and He did his work of conviction so that men cried out for mercy. Nobody coaxed such seekers to go forward, or sign a card—they rushed to the penitent form and poured out their hearts in earnest prayer and sometimes strong cryings to God, and He heard them and forgave them and their profession lasted.

Jesus said that when the Spirit should come, He would convict the world of sin; but the way He does this is through the church. He does not operate directly and independently upon the hearts of the unsaved, but in conjunction with the testimony of the church. So Andrew Murray says: “The Spirit can only reach others through us by first bringing ourselves into perfect sympathy with Himself. He enters into us to become so one with us that He becomes a disposition and a life within us; and His work in us, and through us in others, becomes identical with our work.”

This is a very solemn statement and is of the most vital significance. It is the fact of His becoming a “life and disposition” in us which transforms us so that we are able to attract others to Him. That is just what Paul meant when he said: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. iii. 18). It is this that changes our characters, so that the churlish man becomes winsome and

attractive. Thus we are used of the Spirit to convict others.

But let us remember that the church is not some aggregation of beings other than ourselves. You and I make up the church. The church can only be as successful in its work as we will allow it to be by our lives. The Holy Spirit in witnessing and convicting the world through the church is shut up to us. If our lives are worldly and if we do not emphasize by a separate walk our disapproval of the wickedness of the world, the Spirit is hindered. He cannot operate. The success of a business enterprise depends upon the fitness of the plant in which that business is operating. A defective plant will make for poor or defective work. We are the building, the plant which the Holy Spirit must use to carry on His operations in the world. If we are not suitable for that purpose the Spirit is unable to work successfully. We need to obey His injunction, "Be not unequally yoked with unbelievers."

The church's power for God is in direct ratio to the separation of each one of us from the things of the world. It is not only that we be not seen to seek our pleasures from the world and so our influence be hindered, but it is essential that we be entirely separate in mind and heart so that our inner power may operate. A certain great musician used to say, "If I neglect practice one day I notice it; if two days my critics notice it; if three days everybody notices it." So if we neglect close fellowship in prayer and waiting on God, and indulge carnal pleasures there

is such an ebbing out of power that everyone will notice it. We may not be seen to do wrong and so hinder the Spirit by our example, but if we do the wrong, the channel is clogged up so that the power of the Spirit will not flow out to the world. He cannot convict the world through faulty channels. How necessary for us to pray with the Psalmist: "Search me, O God, and know my heart: Try me and know my thoughts; And see if there be any wicked way in me, And lead me in the way everlasting" (Psalm cxxxix. 23-24).

The next thing the Spirit is to do is to convince the world of righteousness. In this, as in the matter of sin, the world is not naturally convinced. Men believe that there is no genuine righteousness in the world, and to preach to them that there is, is often useless. So long as they see the average professing Christian "going beyond and defrauding his brother"—so long as they see the uncharity and covetousness that is so common among professed believers, they will have little faith in the preaching.

The world *hears* about Jesus! but it *sees* us. Victorious living on our part does more to convince the world of righteousness than all the valorous and eloquent preaching of the evangelists. "The best leather to bind your Bible in is shoe leather."

Jesus said the Holy Spirit would "convict the world of righteousness, because I go to the Father." The power for victorious living comes to us because of His risen, intercessory life. In Hebrews we are told that "He is able to save them to the uttermost

82 THE NATIVITY OF THE HOLY SPIRIT

that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

Paul says: "For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by His life" (Rom. v. 10).

Salvation is a three-fold thing, and is in three tenses: past, present and future. It is completed in the past, "For by grace are ye saved through faith" (Eph. ii. 8). It is in process of being accomplished in the present, and it is a future thing also.

Besides being in three tenses, it is likewise three-fold: the salvation of the soul, the salvation of the life, and the salvation of the body.

The salvation of the soul is by faith alone without any mixture of works: "For by grace are ye saved through faith." It is clear that the salvation of our souls is accomplished by faith alone, and is complete the moment we believe. This is the new birth. It comes not by works, but by faith. Works, so far from being a help, are actually a hindrance, so that one cannot be saved until he is done with his own works which are, in the sight of God, but filthy rags" (Isa. lxiv. 6).

The salvation of the body is an entirely different thing, and is the kind which is referred to in the scriptures in the future tense. It is accomplished by the resurrection, when we take our glorified bodies. Until that moment salvation is not fully complete.

The salvation of our lives is that which engages

our attention here, however, since it is by that that the world is convicted of righteousness.

This is in process now, and is based on our works. There is no conflict in Paul in Phil. ii. 12-13, and in Romans, for in Romans he is talking about the salvation of the soul. It is the salvation of the life which is under discussion in Philippians. If we succeed in working out the salvation of our lives successfully, the world is convinced of righteousness; this is only possible for us when God, in the person of the Holy Spirit, "works in us to will and to do of His good pleasure." That is made possible by the coming of the Holy Spirit, which in turn, is "Because I go to my Father."

The world is convinced of righteousness because Jesus goes to the Father and sends the Holy Spirit to abide in the heart of the believer, who is thus empowered to live victoriously. Jesus at the right hand of the Father makes intercession, and thereby continues the enabling of the Spirit. He also gives value to the prayer life of the believer empowering him to do "greater works than these." Hence it is clear that there is a three-fold sense in which the Holy Spirit is able to convince the world through the church because of the ascension of our Lord.

But we have one other thing that the Holy Spirit is to do for the world and that is to convict the "world of judgment, because the prince of this world is under sentence" (Weymouth).

Again we are in a field where the world can be convinced only by the Holy Spirit. It is not neces-

sary to remind the reader that the "Prince of this world" is Satan. Men are in darkness concerning this evil personality. There is a general impression that, since he is the chief of the evil spirits whom he rules as a prince (Matt. xii. 24; Mark iii. 22; Luke xi. 15), that he is King of Hell, where he superintends the torments of lost souls, taking a ghoulish delight in their miseries; but this latter conception comes from Dante or Milton rather than from the New Testament. Indeed much of our traditional theology is Miltonic rather than Scriptural.

Jesus said: "I watched Satan fall from heaven like a flash of lightning" (Luke x. 18—Moffatt). Again we are told that through death Jesus was to "destroy him that had the power of death, that is the devil" (Heb. ii. 14). The word for destroy here is *καταργήσῃ* (katergese) and literally means "to render powerless." It is translated so by Weymouth, and is rendered "crush" by Moffatt.

Although he is in this position, he is permitted to exercise some degree of power in tempting men and thus bringing about their development in grace; even as a prisoner is sometimes allowed liberty under bail for a time, though judged and sentenced.

Satan realized when Jesus came that the fight for the sovereignty of the world was on in earnest, and he was on the alert attacking at once. This was to be a fight to the finish, and he dared not lose a moment. He used Herod's political ambitions and fear of a rival to attempt the destruction of the Babe before that New Born King had time to effect any of

the purposes of His incarnation. Failing to destroy his life then, he attempted often to wreck His moral and spiritual power during the "hidden years" at Nazareth. But when Jesus came to be baptized by John and to inaugurate His public ministry the voice from heaven spoke in commendation of His private life. No stain had touched His pure soul (Matt. iii. 17).

Then came the mighty battle of the wilderness. Forty days "He was with the wild beasts" (Mark i. 13), after this the three sharp culminating attacks upon His humanity—"the desire of the flesh, the desire of the eyes, and the proud glory of life"—for sin here is aimed not at *carnal* nature, our Lord had none, but at His human nature—and Jesus conquered Satan, completely putting him to rout. But the victory, while entire in every detail, was temporary, for there can be no doubt that Satan returned to the attack, again and again, and in many subtle ways during His ministry, sought to effect His destruction. But in every such attack Satan was defeated, until, gathering all his forces, he sought by the most desperate means to destroy our Lord in Gethsemane before He ever reached Calvary and the cross.* Satan well knew that that cross was

*We hold with many of the ripest Bible scholars that the "cup" which was agitating Jesus was the possibility of a premature death, before He could reach the cross, the place of His willing sacrifice for the sin of the world. Dr. Schofield does not accept this view, quoting John x. 17-18 against it. But this does not seem entirely justified. Calvary was the place of the "laying down" of His life. In Gethsemane Satan sought to take it from Him before the

the ultimate throne of the world. In this attempt upon His life the Devil failed, and the final issue was joined at Calvary. There Satan bruised His heel, but our Lord bruised Satan's head. A final sharp effort to keep Jesus in the tomb was utterly foiled: "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15).

From this time Satan has been "under sentence." He had lost the fight. But the world does not comprehend this fact of Satan's complete overthrow. To them he is king of a great, though dark and wicked empire. It is to his advantage to keep them thinking thus. But through the testimony of the church they are to learn that the "Prince of this world" is judged, and therefore judgment will come upon his subjects. He will have no power to deliver them.

"Howbeit when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak: and He will show you things to come" (John xvi. 13). In this voice two of the things Jesus includes in the Spirit's program are set

time, and He "offered prayers and supplications with strong cryings and tears unto Him that was able to SAVE HIM FROM DEATH, and was HEARD in that He feared" (Heb. v. 7). He was saved from premature death, for "He was withdrawn from them about a stone's cast, and kneeled down and prayed saying, Father, if Thou be willing, remove this cup from Me: nevertheless not my will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him" (Luke xxii. 41-43).

forth. That is, He will guide the church "into all the truth," and He "will show you things to come."

Let us remember that Jesus is speaking of the Spirit's work as related to the church. He is to guide the church into all the truth. Kuyper says: "The church as a body needs not that any come to teach it from without; for it possesses all the treasures of wisdom and knowledge, being united with the Head, Who is the reflection of the glory of God, in Whom dwelleth all wisdom."

It was through the church, real and known to God, though impossible of distinction by the world, that God was to speak. This promise with reference to the Spirit is the pre-authentication of the New Testament.

This promise is also for the judgment of the church as to the canon of the scripture, as well as its inspiration. We are not to suppose for a moment that the choice of certain books to a place in the collection of scripture was a mere matter of the wisdom of men, unguided by anything save their own instincts, or their likes and dislikes. That some books are there by the mere chance of a ballot or two cast in the heat of the moment when a council was divided in its opinion.

The Spirit came to guide the church into all truth as to the Scriptures and as to church order, and He also guides the individual Christian.

But there is indicated in this same place another step in the programme of the Spirit. "He will shew you things to come."

This is evidently a reference to the prophetic gift that was to be imparted to them. Much of the writing of the New Testament is eschatological. Jesus promised these disciples that the Holy Spirit would tell them of things to come. There is one book of the New Testament which is wholly prophetic. This is the book of Revelation. It is full of types and many have been the efforts made to interpret it in detail.

There are two schools of thought in regard to its interpretation. One school holds the preterist view, which is that it is wholly historical, having been fulfilled in the early ages of the church. The other school holds the futurist view, which is that the book is practically all, quite all from the fourth chapter, unfulfilled prophecy. For the purposes of this study, it is immaterial which view one may take, for whether preterist or futurist, all of the book contained "things to come," to this group of whom Jesus was speaking.*

*It is quite true, that so far as our present study is directly concerned, the interpretation of Revelation is immaterial, yet we do not feel that it is of no importance. The Spirit pronounces a blessing upon the one who reads the book or who even hears it read (i. 3). A curse is pronounced upon those who add to, or take from its contents (xxii. 19). A book so placed between a blessing and a curse cannot be one to trifle with, and so, though it does not properly belong to the subject matter of this work, we do feel that our testimony as to faith in its interpretation should be given. Our personal view is that the book is unfulfilled prophecy. That its interpretation strictly should be preterist-futurist. That is to say, some of the things in the book have had a temporary and partial fulfillment, but the full significance of it will never be realized until the church is translated and the tribulation comes upon the earth. From chapter four to the end the book awaits fulfillment.

The connection seems to indicate that Jesus had the Revelation in mind when He uttered this, for He says: "I have many things to say unto you, but ye cannot bear them now."

We believe that, just as in the other cases, this goes beyond the group in the upper room, and He is saying to all believers that the Paraclete will show you things to come. He will interpret the eschatological teaching of the New Testament to us, so that the more we are filled with Him and open to His influences, the more we will be able to understand these things.

But the final thing the Paraclete is said to do in the programme of His activities which Jesus gave to the disciples for their learning, is to glorify Jesus: "He shall glorify Me: for He shall receive of Mine and shall show it unto you" (John xvi. 14).

Jesus glorified the Father (John xvii. 4) and now the Holy Spirit is to glorify the Son. Jesus tells us the way in which that is to be done. "He will draw upon what is Mine and will disclose it to you" (Moffatt). Again Jesus says: "All that the Father hath is Mine." That is to say, all the resources of the Godhead are to be drawn upon by the Spirit for the need of the church. In His return to glory Jesus reclaimed everything that He had renounced in order to come to earth and redeem man, and now all that is accessible to the church. What then are some of the things which we especially need, and which are to be ours through the Spirit?

One hesitates to particularize, lest it be taken that only the indicated things are for us.

A missionary in one of the Latin countries felt that his Board, at least, was devoting too much time to the educational features of gospel work. He felt that God wanted him to do special evangelistic work among the people. He waited long and patiently in order to get wisdom about how to proceed. He took the promise from James. At length a plan of action came which was at once easy and clear; so much so that he marvelled at its simplicity. He immediately went forward along the lines indicated, and God gave him the hearts of the people. He is able to work with the Boards of all churches and his work is a mighty stimulus to all mission activity wherever he goes. Jesus is glorified in this manifestation of Divine wisdom.

We have now completed our study of the programme of the Spirit. We see that Jesus outlined seven things that He said the Spirit was to do when He should come, and knowing this, they knew more of the Spirit and His work than any group of men had ever known. These seven things are:

He is to *abide* with us forever.

He is to *teach* us all things.

He is to *testify* of Christ.

He is to *convict* the world of sin, righteousness and of judgment.

He is to *guide* us into all truth.

He is to *show* us things to come.

He is to *glorify* Jesus.

There is nothing that is not included in this programme, and Jesus said to the disciples this is all to be yours "because I go to the Father." How much better it is than the earthly presence of the Human Jesus, great as that was!

With this comprehensive setting forth of the Spirit's work they were prepared to receive Him, and to go along with Him in the great task of evangelizing the world and of glorifying their absent Lord.

CHAPTER V.

RECEIVING THE SPIRIT.

The Holy Spirit came on the day of Pentecost once for all. He entered into the church and He will abide with it forever. There is a very real sense in which Pentecost can no more be repeated than can Bethlehem or Calvary. We are never to pray for the Holy Spirit to be "poured out." That took place long ago. But there is also a very real sense in which every individual believer is to receive him.

There is much confusion with regard to the work of the Holy Spirit. Many teachers hold that since He is in the church, therefore He is in each believer in fulness. Such is not the teaching of the Scripture, nor does it accord with unquestioned Christian experience.

We recognize the danger of building doctrine upon experience, and where that is the only basis of the teaching error is certain to result; but where experience and the Word are in accord, we may learn much from the testimony of God's people. We purpose, therefore, to approach our present study by an examination of Christian experience; but, lest we be led too far afield, we will study only the lives of the early believers as recorded in the book of Acts.

In the eighth chapter we have the story of the revival in Samaria. Philip, one of the first deacons at Antioch, and certainly a well-taught believer, went down to Samaria and preached to them with such

power that there was a large turning to the Lord and the whole work was manifestly of God. But the Apostles at Jerusalem, when they heard of it immediately sent Peter and John "Who when they were come down prayed for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts viii. 15, 16).

The last clause is to be noticed particularly for there are those who claim that the trouble with the Ephesian Christians (Acts xix.), was that they were not truly converted, being only "Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption."

Whatever might have been lacking in the preaching of Apollos, and however defective the experience of the Ephesian converts, certainly these Samaritans did not suffer from the same handicap. They had an "able minister of the new testament" in Philip who had been chosen as a man "full of the Holy Ghost" to be appointed, along with Stephen and others, as officers of the infant church (Acts vi. 3-5); and whose preaching in Samaria was said to be "concerning. . . . the name of Jesus Christ."

The same deficiency of *experience* (whatever may be said of the teaching) is present in each of these cases, and the Apostles are anxious to supply that which was lacking, for they well knew the failure that would result if these believers did not press on to the culmination of their faith.

The claim therefore, that, since the Holy Spirit has come and is incarnate in the church, He is by the same token, filling each believer is manifestly erroneous; for the analogy between the experience of Jesus and the Paraclete obtains here as in so many other places. Such a position with regard to the Spirit is the same as that of *regeneration by incarnation*, which is to claim that since Jesus came to redeem the world, and since "He by the grace of God tasted death for every man" (Heb. ii. 9), therefore every man is saved, regardless of creed or conduct. Every Christian knows better than this. The provision is one thing, the appropriation a very different thing .

The Holy Spirit came on the Day of Pentecost to enter the prepared body of Christ; but each individual member must appropriate His fulness if he is ever to experience it. God's gifts are to all, their appropriation by a few. The question, "Did ye receive the Holy Ghost when ye believed?" (Acts xix. 2, R. V.) is therefore appropriate to every Christian.

There is a sense in which, to be sure, every Christian by the very act of accepting Christ, receives the Holy Spirit. Paul says "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). The very work of conversion requires the presence of the Holy Spirit in the soul. This was true of the Old Testament believers as well. And so we have David praying "Take not thy Holy Spirit from me" (Psa. li. 11). The presence of the Holy Spirit has always been essential to every work of grace in the

human heart. He has always been the Executive of the Godhead. In the Old dispensation this was as true as it is in the New. So the presence of the Spirit that brings about the conversion of the soul may exist along with no real New Testament experience of His fulness. That is the real crux of the matter with both the Samaritan and Ephesian believers whose cases we have already noticed. But the fulness of the Spirit is an entirely different thing. It is the normal New Testament experience, hence Paul exhorts the church at Ephesus to "Be filled with the Spirit" (Eph. v. 18).

Before we go further it is well to note that there are several different terms used in Acts all of which connote the same thing and are interchangeable. These are: "Pouring out the gift of the Holy Ghost," "The Holy Spirit falling upon," "Receiving the Holy Spirit," "The baptism with the Spirit." (Acts x. 45; viii. 16; x. 44; x. 47; i. 5; xi. 16).

We shall therefore, speak henceforth of the baptism of the Spirit as of this special filling which comes subsequent to our conversion.

If we were disposed to introduce the testimony of Christians and Christian workers now, we could fill our pages with the stories of those who, after years of more or less failure in their lives, have heard of the possibility of the baptism of the Spirit, and have received it, to see their whole life changed, and have gone on rejoicing in this new found power that has come to them. But since we are confining ourselves to the Word, we will just remind ourselves

again of the great change wrought in the disciples by this baptism, and remember that "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39).

The conditions upon which this baptism is to be received are necessarily of great interest. If it is to transform the life and service of one, the sooner one receive it the better.

Before the Day of Pentecost Jesus said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49). The word "tarry" has been taken from this text and a doctrine built upon it, and there are movements which emphasize it, and in connection with their work have "tarrying rooms" and "tarrying meetings." The seeker is told that in order to receive the Spirit he must "tarry" indefinitely until God is pleased, because of the surrender of the seeker's will and "abandonment" of himself, to send the Holy Spirit.

This is utterly erroneous. The instructions here were given to a particular group and those to whom they were given were not on New Testament ground. This is of the utmost importance: "The Holy Ghost was not yet given; because that Jesus was not yet glorified" (John vii. 39). It wanted yet ten days till Pentecost, and the Spirit *could* not come sooner unless the entire typology of the Old Testament were to be cast aside. We do not hesitate to say that no amount of unanimity of spirit, nor earnestness of prayer on their part could have moved Pentecost one

day nearer. They had to tarry until that day no matter what their condition otherwise. If those who teach "tarrying" demand a literal interpretation of the first part of the verse for believers today, then they should, to be consistent, demand a literal interpretation of the latter part, and insist that they "*tarry in Jerusalem*," for nowhere else does there occur a reference to such a waiting for the promise.

To teach "tarrying" as a condition of the baptism of the Spirit is utterly to confuse the issue, for ever since Pentecost the sole condition of receiving the Spirit has been faith (Gal. iii. 2, 14).

It is no doubt true that some who have "tarried" under the impression that such was a necessary condition for the reception of the Spirit, have at length received Him; but it was in spite of their tarrying and not because of it. God does not wait to bless us until we have a clear Scriptural understanding of His method of working, else most of us would receive very little from Him. He honors faith wherever He finds it, though it may be in the company of much error. Those who have "tarried" have had to come to a place of faith finally, for it is only by faith that He is received. Had they been clearly taught they might have received Him far sooner, for there need be no appreciable interval of time between the moment of conversion and that of the baptism of the Spirit. Many of God's most effective servants have been thus converted and Spirit baptized at one and the same time, so far as the *recognition* of an interval of time is concerned.

Theologically there is a difference between the justification and the regeneration of a soul; but practically no one is ever conscious of a lapse of time—the two are, to all intents and purposes, inseparable. There could possibly elapse an interval of time great enough to be well known. Indeed the haziness of some in their experience, who later become clear, indicates that such a period may have occurred with certain Christians.

So there is a distinct difference between the regeneration of the soul and its sanctification, but there is nothing in the Scriptures which teaches that this interval must be long enough to be recognized. Hence the question of Paul to the Ephesian Christians is properly translated in the Revised Version, "Did ye receive the Holy Ghost WHEN ye believed?"

Experimentally some time generally transpires between these two events. In many cases it is a period of months or years, marked by failure and defeat, until the soul comes at last to know his privilege in Christ Jesus and to "possess his possessions," but there is no Scriptural necessity for this. A careful reading of the biographies of men and women who have been much used of God will bear this out.

Those who teach that it is essential to "tarry" for a time insist that there will be evidences that appeal to the senses that the Holy Spirit has come. So their disciples wait hoping to "speak in tongues," or in some way have a physical proof that they have been baptized with the Spirit. This is absolutely destructive to faith. Instead of helping the believer

it greatly hinders him, and he never receives the Holy Spirit *until he is done with everything but faith.*

We repeat that some of those who have "tarried" have received the Holy Spirit; but those receiving Him were the ones who had got done with a desire for manifestations and had become willing to receive the Spirit, Himself, apart from evidences. Those who have not exercised faith, but have held on until some physical evidence has come, have been deceived by false spirits.

This whole teaching of "tarrying" is not only erroneous and confusing, but it is exceedingly dangerous. The Devil is always on the alert to deceive and lead astray any whom he can (1 Pet. v. 8). So when souls are agonizing in prayer and yielding themselves to a "power" in order to be filled and speak "with tongues," or have some other demonstration in the realm of the senses, they are inviting disaster. The Devil will grant them their desires and they will be rushed into all sorts of excesses. There can be no doubt that this has happened in thousands of cases.

We know that the Christian who reads these lines in the quiet of his own home, and who has never witnessed the manifestations we have seen, will probably dismiss it as absurd. Do not be too hasty in your judgments. There are many strange things happening in these days, and it behooves us to know something of the dangers, as well as the way in which we may avoid error ourselves. There is much that passes generally for deep spirituality

that is nothing more than mere emotionalism, while much other is of a more serious character than that.

In a "tarrying" meeting one night we saw a score of persons lying prostrate upon the floor in a dimly lighted church where they, or some of them, remained from early evening until three o'clock, or even later in the morning. They were as taut as possible and were groaning and agonizing in a most distressing way. At length some of them began to leap and bark like dogs; to crow like chickens, and to jabber in all sorts of gibberish. They had some sort of peculiar power and professed to have received a great baptism of the Spirit. Something had happened to them. What was it?

Their teachers will say that God would not let Satan deceive those who are praying to Him and trusting in Him.

This argument has no value for two reasons. First, they are not trusting God at all. They have dismissed faith entirely and are trusting wholly to impressions, manifestations, and other feelings. The element of trust in God is completely wanting.

The second reason against this defense is that they have taken themselves out of the path God has marked out for them and so have no right to expect God to keep them "from the evil one" (John xvii. 15, R. V.). If one walk deliberately into the place of temptation, then one may not confidently expect to be kept from sin.

Neither is the argument that the seeker is sincere and earnest a legitimate one. Every deceived

and deluded soul could perhaps make the same claim, else he would not be deceived.

We maintain that this entire teaching of “tarrying” for manifestations to prove the fact of the baptism of the Spirit is utterly unscriptural, subversive of the truth and a snare of Satan.

In the tenth chapter of Acts we read the story of Peter’s going to the house of Cornelius, directed by the Spirit in a vision, and preaching Christ to them and “While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word” (Acts x. 44).

It is certain that there was no “tarrying” on the part of these Gentile Christians, for they did not wait for Peter to complete his sermon; but while he preached they believed God to the salvation of their souls, and to their Spiritual baptism.

We see then, that while there is a sense in which every truly converted child of God has the Spirit (Gal. iv. 6), there is a fulness of the Spirit which is always subsequent to conversion, and which is urged by the apostles upon their converts (Eph. v. 18). This baptism is received by simple faith alone without any required interval of waiting, or any evidential manifestations.

The only place where “tarrying” is mentioned or even implied is in the case of the disciples previous to Pentecost (Luke xxiv. 49), and this was a special commandment to a particular group. It was applicable only to those living in the former dispensation and not in the full light of the present age.

Since Pentecost there is no condition taught by direct word, or by implication, save that of faith (Gal. iii. 2, 14).

If then, as a Christian you are aware that you have never definitely received the baptism of the Spirit, it is for you, and is to be had in answer to the consecration of yourself, and asking God for it. "The surrendered will, the yielded body, the emptied heart are the great prerequisites to His coming." Let your will be surrendered—not "laid down", nor despised, but intelligently united to God's will—your body consecrated to Him (Rom. xii. 1), and your heart emptied of love for the world, or self, then ask definitely and in faith for the baptism of the Spirit, and God will honor your prayer and faith giving you the desire of your heart.

"But," someone asks, "What are the evidences that the believer has received this baptism? Did not the early church receive a sign that was clear to all that He had come, and may we not expect the same?"

This query is apropos. The evidence that the Spirit has come in fulness will be, subjectively, a deep appreciation of the Lord Jesus Christ. The believer will recognize a profound love for Him and a strong desire to do only His will. The love of the world will disappear, and in its place there will come a passion for the salvation of souls and a longing for closer fellowship with the Lord. Prayer will become a sweeter exercise and one will seek opportunities to be alone with the Lord. One will wait upon God

—not with a sense of emptiness and for filling—but with a sense of the presence of God that itself fills the soul. The prayer hour will no longer be a dull thing to which one forces one's self, but will be a joyful time of precious communion with Him. Bible study will be a delight, and God will often speak from the pages of the written Word to the soul of the believer.

Objectively, the evidence will be seen in the fruit of the Spirit of Galatians (v. 22). Those who come in contact with the one so baptized will recognize at once that there is a power in the life never seen before. Patience in trying circumstances will mark his conduct. Such a patience as is not the result of self-discipline, and a compelling of one's self to an acceptance of the situation; but a welling up of power within to meet the crisis without, so that one suddenly overtaken in a trying place does not lose the victory a moment, but has reserve strength to overcome. This will easily be recognized by the observer.

Such a working love is worth more than all the "unknown tongues," or "miracles" one can assemble as a test of the Spirit's presence, for one has only so much of the Spirit as he has of love. Paul himself emphasizes this in the thirteenth of First Corinthians. We may well "covet earnestly the best gift," and not only covet it, but have it by yielding ourselves to God and taking it by faith from Him.

CHAPTER VI.

THE GIFTS OF THE SPIRIT.

One of the most fascinating and perhaps difficult fields of study in connection with the work of the Holy Spirit is that of "Gifts." In no sphere of the subject is it easier to dogmatize with less reason or foundation. When we approach this subject it is well nigh impossible to lay aside previously conceived ideas and let the Word alone speak to us. We are so sure of many things connected with it and we make the Word fit into principles which we have adopted *a priori*.

It is completely ignored in many quarters and prostituted in others. The fact that a great organization with millions of dollars at its command can grow up among us claiming (but whose claim may well be denied) one phase of the Spirit's gifts as its central tenet, while in every city and town there are gatherings of the people together for the seeking of certain other gifts, speaks volumes of the hunger of the human heart. It is spiritual suicide for the church to continue to ignore the person and work of the Spirit, and then object to those who seek His gifts in questionable places.

The principal part of the teaching concerning the gifts occurs in Paul's first letter to the Corinthians. There are some historical references in Acts, and two or three brief mentions in other epistles.

It is of the very chiefest importance that we

understand the dispensational character of the Scriptures we are studying if we are not to be led into a misunderstanding of their import. All scripture is inspired and is profitable, but it does not follow that it all means the same thing nor applies to the same persons. Paul urges Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). This is of the utmost importance if one is to be able to interpret the Book: for there is a clearly recognized division among those to whom, and of whom it speaks into three classes, viz: "The Jew, the Gentile and the church of God" (1 Cor. x. 32).

The entire Bible up to Acts, and even including the first of Acts, is Jewish. Of course there are vivid passages which look beyond Judaism, but the flavor of it is distinctly Jewish. Much error is abroad because teachers have tried to force this Jewish truth into the mold of the church. The book of Acts is transitional. It is the bridge over which we pass from the old dispensation to the new.

The epistles of Paul written before Acts xxviii., are, therefore, dealing with conditions which obtained during this dispensational change. The people to whom he wrote were in transition. They had not reached the settled state of the new dispensation. In the later epistles the situation is entirely different. Then the old order had passed entirely and the new order had come in.

The dispensations are not sharply marked by

abrupt change. There is a dovetailing of the one into the other. This fact should never be lost sight of, for only as we remember it can much of the Word be understood.

The large teaching in regard to gifts occurs in Paul's first letter to the Corinthians chapters twelve to fourteen. Taking this as the basis for our study, we shall proceed to deduce such facts as may appear.

When it comes to a careful scrutiny of these gifts we find as Davison says, that "Classification of gifts will not help much. Schmiedel in his article on the subject in the *Encyclopedia Biblica*, suggests a division into 'three great categories,' as in 1 Cor. xii. 4-5, *χαρισματα* (charismata), Charismata, *διακονιατ* (diakoniai,) ministeries, and *ενέργηματα* (energemata) works."

Our own contention is that there are two great divisions, viz: temporary and permanent. We believe that the gifts referred to in First Corinthians are, in the main, temporary gifts for the transition times in which the people lived, and that they have the same evidential value as the miracles of Christ, while those of Romans xii. 4-9, being identical with Ephesians iv. 11 are the permanent gifts to the church.

The church at Corinth seemed to possess a remarkable number of gifts. These appear to be well classified by Davison as:

"1. Gifts which would now be described as supernatural: Prophecy, Tongues, interpretation of

tongues, and, perhaps, Discerning of Spirits, Healings, Miracles generally.

"2. Gifts which might be described as extraordinary endowments, such as: Wisdom, Visions, Wonder Working Faith.

"3. Gifts which were granted for the purpose of service, such as: Helps, Governments, Ministries.

"4. Gifts such as would now be called graces of character, imparted in an extraordinary degree, but of an ethical and spiritual kind, due to the faithful use of natural gifts and faculties. Such were the joy and unity and courage . . . which constituted such a distinguishing feature of the first generation of Christians."

Dr. Davison's last classification is evidently erroneous because he is there considering as "gifts" of the Spirit what is clearly "fruit." The other divisions are, however, very good.

All of these gifts, we repeat, were temporary and for the transition times. The permanent gifts are for the church and become offices. "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 11, 12). These offices are filled by gifted men of course and so Paul says: "Having gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry let us wait on our ministering; or he that teacheth on teaching, or he that exhorteth on

exhortation: he that giveth let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness" (Rom. xii. 6-8).

These gifts are the permanent possession of the church and she has never been without them. The other, more spectacular gifts were for the non-age of the church when it was beginning its course on alien territory, and like the miracles of our Lord, commanded the attention of the people. But once the church was established, these gifts were withdrawn by the same Sovereign Hand which gave them.

The two most spectacular of them were healing and speaking in tongues, both of which have had an apparent recurrence, recently. Singularly enough they are generally coupled together, the "tongues" never appearing independent of the healing, though the latter sometimes occurs without the former.

The discussion of this subject should be approached in a very humble and reverential spirit. One should not deal in a dogmatic manner with a subject sacred to many hearts, and in which there is so much danger of grieving the Spirit of God. We pray that He may guide us here.

Let us say then very quietly, but emphatically, that there can be no doubt that God does, sometimes in answer to simple faith alone, heal the sick. On the other hand He often blesses the application of means, and uses the skilful surgeon or physician for the accomplishment of His purpose.

During the great epidemic of influenza in 1918, a pastor's wife was stricken and quickly went into pneumonia. She had but little reserve strength with which to fight. The crisis was reached on the night of the mid-week prayer service at the church. The physician and nurse had given up hope for the patient and were expecting her death at any moment. Then the mid-week meeting came. The pastor, himself ill, was not there. The friends turned the meeting into a pleading with God for the life of their beloved, and God heard and answered the prayer. The physician was impressed to try a very radical and seldom used course. He explained it to the patient and her husband and, gaining their consent, proceeded. The results were most astonishing; the crisis passed safely; a good night's rest brought the returning tides of life, and restoration came. The physician used a remedy which he had tried before with success, but which in his judgment prior to this time, was too severe and uncertain. Who can doubt that God answered the prayer of that earnest group who were on their knees at the very moment when she "began to amend"?

Some years later, the same patient was ill of an entirely different trouble and one for which there is no remedy known save a surgical operation. There were reasons why this was most hazardous. There was but little doubt that the patient would die on the operating table. In this crisis they prayed and held the case before God, and He interposed directly

without any means whatsoever, and the patient was restored.

It is certain that God does sometimes in answer to simple faith alone, without any remedy whatsoever, heal the sick. But the "Gift of Healing" is an entirely different thing, and we doubt if there has been established proof of the existence of this gift, since Apostolic days.

S. D. Gordon's late book, "Quiet Talks About the Healing Christ," presents seven "principles of healing as taught in God's Word directly and indirectly" with which we find ourselves in perfect accord. These are:

"1. It is God's first will that men be pure in heart, clear in mind, strong in purpose, gentle and content in spirit, poised in judgment, happy in circumstances, and strong and well in body.

"2. God does not send disease. It comes through some disobedience of the natural laws of the body, conscious or unconscious, though rarely traceable in full. It may come from the devil or of the break of sin affecting all life. But *always* through that open door of disobedience to the laws of the body.

"3. Christ heals men's bodies today by His own direct supernatural touch, sometimes through the physician and the use of means, sometimes when men are confessedly powerless, and sometimes overcoming the unwise use of means. The Holy Spirit's leading the touchstone.

"4. In healing Christ is always reaching in for

the far greater thing, the healing of the spirit, the life.

“5. There is sometimes a waiting time, after the conditions are met, before the healing comes. There is a disciplinary side in bodily suffering, but the healing comes as quickly as the lesson is learned.

“6. The devil heals men’s bodies, within sharply defined limits, under disguise, that he may get and tighten his hold on man. He bitterly opposes healing through Christ’s supernatural touch. This is particularly true regarding those that have the gift of leadership.

“7. The conditions for Christ’s healing are the same as for being saved. Trust Him fully as your Saviour and Master. Then go to Him for whatever you need, always seeking the Holy Spirit’s guidance.”

It will be noted that Mr. Gordon does not intimate in this set of principles the existence of the Gift of Healing today.

There are many faith healers touring the country, and their ability to draw the crowds is unquestioned; but their ability to heal the sick is another matter. Occasionally in their meetings a sick person may be healed; but if so, is it not because the faith of that one has gotten through to God, even as the diseased woman in the throng touched the hem of His garment and was made whole?

We repeat our statement as to confidence in the power of God to heal without resort to means in answer to the “Prayer of Faith.” Anything short

of this is not faith. If God is omnipotent, He is equally powerful in any field. If He can save the soul He can heal the body. There are times when He does do it. But we protest against making healing a touchstone of faith as some do.

The "Gift of Faith" does abide in the church forever, and it has been amply demonstrated in two main directions, viz: in prevailing prayer for healing, and in financial support of certain Christian work.

In the matter of healing, the gift is best illustrated, perhaps, in Pastor Blumhardt. His biography is accessible to all, and we would recommend it to any who care to pursue this subject further. There have been many others who have had rich experiences along this line. We refer to him as the most outstanding one. We are far enough removed from him, in point of time, to be free from any present day developments of his work that might involve us in complications.

Our calm judgment is that the "Gift of Healing," as it existed in Corinth was a gift for the transition times, and that it has not existed in the church since, and does not exist in the church today. We do not believe that any evangelist or pastor possesses the power to heal those upon whom he lays his hands, as the Apostles did.

There are some who, doubtless, possess the "Gift of Faith" that will enable such an one to lay hold upon God for healing. The one actually possessing such a gift will be very humble and will use it in a

modest and Godly manner. All parading of gifts and loud acclaims advertise them as from some other source than God.

The "Gift of Faith" for support of Christian enterprises is best illustrated in the work of George Mueller. Mueller had the gift of faith in many other forms of service to be sure, but he was led to enterprise a great work for the orphans of Bristol, England, and supported it entirely by prayer. He had not one dollar of endowment and no stated and regular support, nevertheless his work never wanted for the material things, and at the time of his death he was supporting three thousand orphans and administering thousands of dollars each year, all in answer to prayer.

In conclusion we have seen that the church, brought together into one body by the Spirit of God, has many members (1 Cor. xii. 12). God has set these members in the body as it hath pleased Him (1 Cor. xii. 18). Not all the members have the same office but each has his own functions, "That there should be no schism in the body" (1 Cor. xii. 25). To the various members of the body are given gifts differing according to the Sovereign will of God (1 Cor. xii. 11). But every man may, and should have the best gifts of all, love (1 Cor. xii. 31).

Many of the gifts have ceased in the church (1 Cor. xiii. 8): but others still abide. The "Gift of Faith" is one that remains: "Now *abideth* faith, hope and love" (1 Cor. xiii. 13). We have seen that the "Gift of Faith" operates in two main directions;

the first of these is healing: "The prayer of faith shall save the sick and the Lord shall raise him up" (Jas. v. 15). The second of these is support of the work of the Lord: "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv. 19).

There are some of the "Gifts" which are obscure to us. What they were we do not know, for they seem to have been so clearly for the transition times, that there is no record of them even in sub-apostolic days.

Some of these more obscure gifts are spoken of as "Helps and Governments." We can only speculate as to the exact form of them. Davison says: "Ministries are, or may be, spiritual gifts. Ecclesiastical administration is so often unspiritual that it is refreshing to think of helps and governments under this highest control of all."

There is also the "Gift of Prophecy" about which he speaks. We cannot do better than to note Swete's comment on this subject. He says:

"The gift was not universal but it was widely diffused in the churches, at least in those founded by St. Paul. . . . At first there was a disposition in the Gentile churches to undervalue the gift . . . and even to make light of the utterances of the prophets. . . . The prophets seem to have been in fact to a great extent the teaching ministry of the primitive church. . . . It is easy to understand the great importance of a body of men under the immediate guidance of the Spirit at a time when the local

ministry was drawn from new converts who possessed a very imperfect knowledge of their faith, and had undergone little preparation in the way of moral or spiritual training . . . The great purpose of Christian prophecy was to bear witness to Jesus Christ."

These quotations from some of the very best writers on the subject of the work of the Holy Spirit will emphasize what we have already said, viz: that there are certain of these gifts which were for the early church and fitted the conditions in which it was founded and that after the period of its beginning was past, they ceased. Their work was done and the Holy Spirit abiding in the church as its Teacher and Guide raised up those who were able to lead it in the work it was to do in the world.

We cannot refrain from saying, that the measure of one's power in the Spirit is not whether one be a "gifted" Christian in the sense of the more spectacular things, but it is whether one have that "best gift." Do we have the love of God abounding in our hearts in full measure? If not, the study of the Spirit's work merely as an intellectual pursuit will bring us no power and no victory. "The supreme test and proof of the fulness of the Spirit is the presence and preciousness of Christ, and the answer to the question, What is Christ to me now? is the infallible criterion of the fulness of the Holy Spirit."

CHAPTER VII.

THE APOSTOLIC GIFT OF TONGUES.

Many eminent Bible teachers hold that in the "last days" of the church period there is to be an unusual outpouring of the Spirit, and a revival of the miraculous gifts of Pentecostal days.

This position may be correct, but there are some difficulties in the way, and we doubt the wisdom of any teacher's being dogmatic upon the subject. Paul states very clearly that there are to be conditions in the last days which he calls "perilous times." These conditions he speaks of as related to the world of unbelievers and to the church. Let us set them side by side and compare them.

WORLD.

2 Timothy iii. 1-5.

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

CHURCH.

2 Timothy iv. 1-4.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

This widespread condition of apostasy is to be

so great that our Lord marvelled saying: "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

We are quite aware that the reference in Second Timothy is to the professing church; but even so we do not quite see a scriptural ground for the teaching that there is to be a great revival of spiritual activity and special gifts such as marked the Pentecostal outpouring of the Spirit.

The prophecy in Joel is the chief basis for the theory of the effusion of the Spirit in great measure in the last days. Peter's quotation of this as an explanation of Pentecost shows that it has ■ partial and continuous fulfilment during the entire church period.

Some of those who hold that there is to be such an increase of Spiritual activity toward the end of the age use this to account for the apparent recurrence of the gift of tongues, which every student of church history knows ceased in the sub-Apostolic days.

The scriptures which refer to this subject are neither numerous nor lengthy, and it is possible in a very few minutes to read every word that the Bible has to say on this subject. This fact of itself indicates that it is not of the supreme importance some modern teachers place upon it. These scriptures fall readily into three groups:

1. Prophetic: Mark xvi. 17-19.
2. Historic: Acts ii. 1-3; x. 44-46; xix. 1-7.
3. Didactic: 1 Cor. xii; xiii; xiv.

On the basis of the passage in Mark, which we study first because it is the prophetic passage, some teachers have appeared who say that the evidence of the reception of the Holy Spirit is some miraculous power, such as speaking in an unknown tongue; taking up serpents, or drinking deadly poison with no evil results, and only when one is qualified to do such things may one claim to have received the Spirit's baptism.

Please note carefully that these signs are promised to *them that believe*. This scripture does not even hint that they are the mark of the Spirit's baptism, but says only that they are evidences of faith.

If we take this scripture only, and have nobody's comments, we should never for a moment think of its having any reference to the Spirit's coming, or His presence in the soul. No one has a right, upon the authority of these verses to say these things are signs of the baptism of the Spirit.

Furthermore, the same thing is said of the serpents that is said of the tongues, "They shall take up serpents"; but this is qualified by the "if" in the next sentence: "And IF they drink any deadly thing it shall not hurt them." No one should be so foolish as to suppose for a moment that we are commanded to take up serpents, or to drink poison as a demonstration of our immunity because we are Spirit-filled. This language simply implies that if, in the course of our service for God, we are so unfortunate as to meet with these accidents, we may be delivered by the prayer of faith. Such a thing

did befall Paul upon the island of Melita (Acts xviii. 3-5).

Let it be emphasized here that there is absolutely nothing in this passage to indicate that any one, or all of these "signs" is *the* sign, or even *a* sign of the baptism of the Spirit. These things are signs of faith, and they are promised to one believer as well as to another. There is absolutely no ground here for saying that they indicate an advanced state of Christian experience.

This being understood, let us note furthermore that there is nothing in this passage to indicate that the speaking in an *unknown* tongue is indicated. The promise is simply that the believer (not *necessarily* *Spirit baptized*) shall speak with a new tongue. Does he not do so?

But in view of the happening at Pentecost, and subsequently, it is possible that this language had a wider meaning than this. The whole passage seems to indicate that the believer was to be marked out by certain signs even as Jesus was "Marked out as the Son of God with mighty power, according to the Spirit of holiness, by the resurrection of the dead" (Rom. i. 4—Conybeare).

The Greek word *γλώσσαις* (*glossais*) tongue, means primarily the physical organ of speech; just as our English word, and, like the English word, is extended to mean speech. It is the general word for the speech of a people exactly as we use the "mother tongue." There is nothing obscure or difficult about it. Just here it is well to say that every place in the

Scriptures where the "Gift of Tongues" is referred to, the word is the same except the eighth verse of Acts two, where the word is διαλέκτῳ (dialekto) and means dialect, or language of a particular people.

It is most certain that no doctrine of "unknown" tongues has any foundation for its building upon this passage. The most that can be claimed is that Jesus here prophesied the impartation of power to speak in a new tongue, that is a *language*, in the new dispensation. He did not say, we repeat, that it would be *the* sign, nor even *a* sign of the baptism of the Spirit.

Lang in his "Modern Gift of Tongues" says: "In *Pentecostal Testimony* (Vol. I. No. 2, p. 3) a writer answering the question, 'What is the evidence of the baptism of the Holy Ghost?' says: 'I declare positively that the speaking in other tongues, as the Spirit gives utterance is *the* evidence that the Holy Spirit in Person has come within a person to dwell.'" This quotation gives the position of modern "Pentecostal" teachers.

But we have seen that the entire teaching of this prophetic passage is to the effect that believers are to be "marked out" by certain signs. Again we insist that there is absolutely no ground *here* for the teaching that these signs are in any way whatsoever connected with the baptism of the Spirit, or that the "new tongues" were to be miraculous. So far as the text is concerned, it is simply the new tongue of every converted soul. This passage then, the only place in all the Bible where "Tongues" are

prophesied does not prove anything to the advantage of the present doctrine, nor is it at all clear with reference to the subject. It is rather negative than otherwise, and one has to read back into it from the Acts of the Apostles in order to interpret it at all. Such a course is always hazardous and often results in the most glaring error. It behooves the seeker after knowledge to hold any theory of the meaning of such a passage very lightly because later revelation may change entirely the interpretation.

There are just three places where we get the record of this phenomenon from a historical standpoint. Everything that the Bible has to tell us about the history of this subject we get in these three Scriptures, and in the opinion of the writer, we get the meaning of it all clearly indicated.

The first instance of the manifestation was on the day of Pentecost. It is important to note that the speaking on this occasion was in an intelligible language for the crowd ran together at the sound of confusion that broke from the upper room and they "Were all amazed and marvelled saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongues διαλέκτῳ (dialekto—dialect, mother tongue) wherein we were born . . . we do hear them speak in our own tongues the wonderful works of God" (Acts ii. 7, 8, and 11).

This was no mere jargon, or jabbering in an "unknown" or non-existent tongue. It was a defi-

nite language, clear and understandable by the crowds which were in Jerusalem from everywhere, for the feast of Pentecost. Not only so, but it had practical results in convincing the multitude of the truth of Christianity.

It was a sign of the coming of the Holy Ghost; but on exactly the same par as the tongue of fire, and there is no more reason to require it as evidence of the Spirit's baptism, than to require the tongues of fire. Both were accompaniments of the coming, and both were transitory. We never hear of the tongues of fire again, and of the "new tongues" but twice after this in the Acts.

We believe that this is another case of analogy between the experience of our Lord and the experience of the Holy Spirit. If this is true it makes the phenomena of the tongues very easily understood. If it is not true, a difficulty obtains which cannot very well be cleared up.

Three times God spoke from heaven in recognition of the Son. Once at His baptism, which was His official induction into His ministry. The second time was at the transfiguration, which marked another distinct crisis in the earthly life of our Lord. It was, as Dr. G. Campbell Morgan shows, the completion of one phase of His ministry, and the addressing of Himself to the concluding days of service.

The third time the voice came was at the time of the visit of the enquiring Greeks, (John xii).

So, three times the miraculous language attended

the beginning ministry of the Holy Ghost. The first manifestation was at Pentecost, (Acts ii) and was analogous to that of the voice at the baptism of our Lord, in that it was the beginning of His ministry.

The second time the miraculous tongues were heard was at another crisis in the ministry of the Spirit when the Gentile believers were brought into the church; (Acts x) while the third time, and the last, so far as Luke's record of historical incidents is concerned, was in the last crisis when the ministry of the Holy Ghost broke definitely beyond Judean ground to the "regions beyond" (Acts xix).

Surely this close analogy is not without meaning. To be sure the case of the Corinthian church is not included in these three instances; but the story of that we shall leave for consideration at a later time.

The passages in Acts ten, and in Acts nineteen tell us of similar impartations of the gift of tongues. The passage in Acts ten tells of the conversion of the household of Cornelius, and that in Acts nineteen of the Ephesian converts.

These scriptures are fatal to one other dearly loved doctrine and practice of those who teach "tongues." That is "tarrying." The "tongues" people emphasize the necessity of "tarrying" until endued with power from on high. In a former chapter we showed the Scriptural import of this command, and that it had particular application to the disciples, and to them only, because the day of Pentecost—the time set forth in the symbolic prophecies for the coming of the Spirit, was yet ten days off.

The experience of Cornelius and his household shows how eminently correct is our interpretation when we deny that there is any tarrying at all required: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word" (Acts x. 44). The "tongues" people cannot deny the genuineness of this baptism for it was accompanied by the signs which they themselves require, "For they heard them speak with tongues and magnify God" (Acts x. 46).

To be sure, the "tongues" were intelligible for the hearers understood that these converts were praising God. We suggest that it was probably a Galilean dialect they spoke for that would be a "new tongue" to them and it would be intelligible to Peter and his associates.

The case of the Ephesian converts is just as fatal to the teaching of "tarrying" for the Holy Ghost was given them when Paul laid his hands upon them, (Acts xix. 6).

Let us note carefully that there are only three places in the Bible where the "laying on of hands" attends the gift of the Holy Ghost and in two of these cases it was an Apostle who laid his hands upon the believer, and in each of these cases the one upon whom hands were laid had had an incomplete gospel.

Dr. Griffith Thomas has this enlightening note on the subject: "The references to the laying on of hands in the Acts of the Apostles in connection with the gift of the Holy Spirit call for special attention.

The first case is that of the Samaritans (ch. viii. 15), who did not receive the Holy Spirit independently of the Apostles in Jerusalem. Perhaps this was intended to prevent any rupture in the early church, and any rivalry of Samaria with Jerusalem. The second instance is that of Paul (ch. ix. 17), and the gift of the Spirit in this case was by laying on of hands of one who was a layman, not an Apostle. The third is that of the disciples of the Baptist (ch. xix. 2-6), who did not know that the Holy Spirit had been given at Pentecost. The Apostle makes known to them the truth in Christ and also lays his hands upon them. It would seem from these that in each there was an intention to link the disciples with the existing Church in order that the truth of 1 Cor. xii. 13 might be seen: 'By one Spirit are we all baptized into one body, whether we be Jews or Gentiles.' The case of Cornelius and his company (Acts x. 44) shows that the Holy Spirit was given not by the laying on of hands, but while Peter was speaking. It is essential to study all the instances, and it will then be seen that the Holy Spirit was not restricted to the laying on of hands of the Apostles, or to the laying on of hands at all. There was a variety of method in this one definite gift."

We quote this to show the position of one of the best taught men on this subject. Many of those who hold to the theory of visible evidences of the Spirit's coming into the soul in fulness today teach the "laying on of hands" along with "tongues" and other erroneous views. It is seldom that a heretical opin-

ion abides alone. It generally is accompanied by two or more other theories as false as itself. Laying on of hands is no more required for the baptism of the Spirit than is tarrying.

We lay down the proposition now that the "gift of tongues" is not the sign of the baptism of the Spirit, for even in Apostolic days it did not always attend the baptism.

In Acts viii. 5-25, we have the record of the revival in Samaria. Philip, the evangelist, went down to Samaria and preached and a great number turned to Christ. The Apostles at Jerusalem sent Peter and John down to them, "Who when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands upon them, and they received the Holy Ghost" (Acts viii. 15-17).

This passage is fatal to the contention that the gift of tongues is the sign of the baptism of the Spirit. No one has a right to require a sign that God, Himself does not require. It will not avail to say that they "must have spoken in tongues, though no record of it is given." That is to beg the question and to be "wise above what is written." The fact is clear that there was no such sign present.

We believe this is exactly in accordance with the purpose and plan of God. Each case of speaking in tongues occurs as an initial thing. In Acts two, the church is just inaugurated. The Holy Ghost has just come into the world to abide. On the occasion

therefore, of this new step in the programme of the Spirit, and of the new thing for the Jewish nation, there was the impartation of the miracles. It is very similar to the voice from heaven at the baptism of the Lord Jesus. It was an analogy between the life of the Spirit and that of our Lord.

In the case of Jesus the voice was of the Spirit speaking from heaven. In the case of the Apostolic church it is the voice of the Spirit speaking in the church—from the mouths of the newly-baptized believers.

The second occurrence of the “tongues” was in the house of Cornelius at Cæsarea. This too, was a distinct break in the past history of God’s dealings with mankind. Cæsarea was a Roman city in reality, though it was on Jewish soil. It was built by Herod and named Cæsarea in honor of Augustus. It was dedicated by Herod to that Emperor. When Palestine became a Roman province it was the stated residence of the proconsul who made journeys to Jerusalem when business of state demanded. Cornelius was a Roman centurion.

Up to this point the dealings of God have been with the Jewish people only. Even Jesus was “not sent but to the lost sheep of the house of Israel” (Matt. xv. 24). But now we are in the midst of transition. The message is beginning to be sent to the Gentiles. This instance at the house of Cornelius marks the first case of a Gentile’s receiving the Spirit, and is the beginning of the ministry of the Spirit to them. It is the occasion therefore of the

“tongues.” It is similar to the transfiguration of Jesus marking his completion of one phase of His ministry, and the inauguration of another phase, which was indicated in this case by the voice speaking from heaven.

In the matter of the Spirit at Cæsarea it is the inauguration of his race wide mission. Hitherto He has worked solely through Israelites, henceforth He is to work through any who will allow Him to use them.

The third instance of the tongues in Acts is in the church at Ephesus. This, likewise, is a crisis. It is the initial occurrence of a composite church in a foreign land receiving the baptism. It is a climactic case. The messengers of God have now turned entirely to the Gentile people. The occurrence at Cæsarea happened in the midst of this transition; but Paul had now turned definitely away from Israel and to the Gentiles (Acts xiii. 46).

These Ephesian converts might have been both Jews and Gentiles—the context does not make it clear—but they were on alien soil. It is very sure that if they were not all Gentiles that there were Gentiles among them. This is a crisis time, in that it is the first case of the coming of the Holy Ghost upon a congregation on alien soil. It marks the definite setting up of the new era in the work of God—the Gentile church. It is similar to the experience in the life of our Lord when the Greeks came to seek Him; and God spoke from heaven (John xiii. 21-28).

We believe therefore that the occurrence of "tongues" marked only crisis times in the inauguration of the church, and of the Holy Spirit's earthly ministry. They were occasions when the language was intelligible and those present could tell what the things were which were said.

The "tongues" evidently did not continue after the first manifestation. Paul and Barnabas were unable to understand the speech of the Lycaonians, and did not at the first comprehend the significance of the things they said (Acts xiv. 11-15). Their ministry was carried on in a normal manner. There is no evidence in the Word, nor, so far as we know, in reliable tradition, that any of the Apostles were able to speak in a tongue which had not been acquired in a normal manner.

The Gift of Tongues, therefore, was a miraculous form of attestation to the presence and work of the Holy Spirit, just as the miracles of healing and such, were attestations of the Deity and Power of Jesus, the Messiah. The Gift was not always present when the Holy Ghost fell upon a believer or a congregation, and is not therefore the sign of the baptism of the Spirit. It ceased in the sub-apostolic days and has never been recovered to the church. To be sure it is claimed that the modern "gift of tongues" is the revival of the Pentecostal Gift, and those who so claim have appropriated the term "Pentecostal" as a name for themselves, and to designate what they believe; but we hold that they are in error, and a careful study of the history of the

movement, we are sure, will prove our contention correct.

The urge then is not to tarry in expectation of some miraculous impartation of power to speak in an unknown tongue or to work miracles but to yield fully to the indwelling Spirit and let Him entirely control and lead in the work of the Lord. We have found a number of troubled souls who are "ever learning and never able to come to a knowledge of the truth" because they have given over faith, as the ground of His blessings and are trying to find some evidence that will satisfy the senses. They are in danger of becoming "sensual" in the sense in which James (iii. 15) and Jude (19) use the term.

Andrew Murray warns of this danger when he says: "In seeking for this Power of the Spirit, let us note *the mode* of His working. There is one mistake we must specially beware of. It is that of expecting always *to feel* the power when it works. Scripture links power and weakness in a wonderful way, not as succeeding each other, but as existing together. 'I was with you *in weakness*; my preaching was in *power*.' 'When I am *weak*, then am I *strong*.' (See 1 Cor. ii. 3-5; 2 Cor. iv. 16; vi. 10; xii. 10; xiii. 3, 4). The power is the power of God given to faith and faith grows strong in the dark. The Holy Spirit hides Himself in the weak things that God hath chosen, that flesh may not glory in His presence. Spiritual power can only be known by the Spirit of faith. The more distinctly we feel and confess our weakness and believe in the power dwelling within

us, ready to work as need arises, the more confidently may we expect its Divine operation even when nothing is felt."

The great snare is that we want to *feel* that we have some special impartation of power and that we are able to do something for God. The *real* need is not that we *feel*, but that we *believe*. It is this desire for feeling and manifestation which has led many a believer into a false position which has ended in darkness and loss of peace, for one cannot give up faith and begin to seek for manifestations and be guiltless in the sight of God.

The portion of the Scriptures contained in First Corinthians is didactic. The Corinthian church needed to know how to deal with it, for the phenomenon was quite common among them, and was evidently a different sort of thing from that recorded in Acts.

It is one of the claims of the "tongues" people, that the "gift" is indicative of a very high degree of spirituality. Those who believe in the "tongues" are never satisfied unless it is emphasized and often withdraw from a church because it is "unspiritual."

This Corinthian church is evidence that, whatever else it may do, it does not connote a high state of Christian living, nor deep spirituality.

The Corinthian gift of tongues existed where people were contentious, (1:11), carnal (iv. 3), fornicators, (v. 10), and involved in law suits, (vi. 1). We need not refer to similar conditions among those who claim the gift today.

It seems, from Paul's treatment of it, to have been an ecstatic utterance of some sort, unintelligible to most, but capable of interpretation. But it was not disorderly when genuine, and was under the control of the believer (xiv. 27, 28).

There was a danger of demons taking possession of the one who was giving away to this "gift" and prostituting it, and so Paul, in the very beginning of his instruction upon the subject sounds a warning: "Wherefore I make it known to you, that no man speaking in the Spirit of God saith 'Jesus Anathema'"—that is accursed (xii. 3, R. V.).

It is very evident that some were being moved by an inward spirit to pronounce "Jesus Anathema," and were captivated by the sonorous sound, little realizing that they were pronouncing a curse upon their Saviour!

This danger is not altogether absent today, but adds peril to this modern "gift."

Indeed, the modern "gift" appears to be a sort of mediumistic utterance, where demons speak or at least utter vocal sounds through the one "possessed."

If this is true how very dangerous it is!

CHAPTER VIII.

THE MODERN GIFT OF TONGUES.

But now let us enquire about the modern revival of the gift, "by their fruits ye shall know them," and if the results of the modern gift are good, we may consider it favorably; and if the results are otherwise we may not be so favorable to it.

No great amount of light is shed upon this gift. The following things, however, are absolutely clear.

1. It was not the sign of the baptism of the Spirit.

2. It was not indicative of a high state of grace on the part of the possessed one.

3. It was probably ecstatic, and not an orderly language (1 Cor. xiv. 37, 38).

4. It could be controlled by the speaker (1 Cor. xiv. 28).

5. It would probably (1 Cor. xiii. 8), and did actually die out.

6. It was a means of edification to the one speaking, but likely to bring the cause into reproach (1 Cor. xiv. 4, 11).

7. Paul was able to exercise it more than any; but did not highly esteem it (1 Cor. xiv. 18, 19).

All of this has been made very clear relative to the Biblical Gift of which Paul speaks. There is very little of it which recommends the Gift and nothing which makes it very desirable—when we

consider the very best and truest form of it. There is very little that is indicative of the present "gift" in the Biblical account. The principal point of likeness is the fact that the present day "tongues" seem to be ecstatic, the "gift" now is not orderly, nor is it subject to the speaker, but takes control of the one possessed and he is driven to utterances which neither he, nor anyone else seems to understand.

It is evident that the true Biblical Gift died out in the sub-apostolic age, and for a long time there was no evidence of its existence at all. Then there began to appear an alleged revival of this Apostolic Gift. There were two groups among whom the pseudo gift first appeared. These were the Carmelites of Loudon who became famous as "The Devils of Loudon," and the Camisards or French Prophets.

Both of these groups had many other shams and hypocrisies and a study of their pretensions will readily convince any one that their feigned "gift" was evidently a fraud. If there were any supernatural characteristics at all, they were Satanic. Without burdening our pages with extended proofs, we may at once say that, so far as these two groups were concerned, theirs was not a Biblical gift at all.

The next group in chronological order to claim the "gift" was the group known as the Shakers, who originated about the year 1747, when they formed themselves into a small society "Without any established creed or particular manner of worship, as they professed to be only beginning to learn the new and living way of complete salvation, which

had long been the subject of prophecy; and therefore they professed to be resigned to be led and governed from time to time as the Spirit of God might dictate."

In 1774 the leaders of this cult, Mother Ann Lee, Elder William Lee (her brother) and certain others came from Liverpool to America, and settled in New York City. They began their work and suffered persecution as so many religious leaders before and since them have done.

Many pages might be written in regard to this sect but we will content ourselves with quoting from the writings of one Thomas Brown who was a Shaker preacher at one time, and later left them and wrote a book condemning their practices.

Before presenting this quotation, however, it is well to give a little history of the Shakers. They began in a very small way, but grew to be quite a large organization. During the eighteenth and nineteenth centuries they developed into a strong enough body to be reckoned with. They were communists and celibates. Their chief tenet was to "mortify the flesh." Much of their worship was a "labor," or sort of weird dance.

"Their exercises in their meetings (called by them labour) were singing, dancing, shouting, shaking, speaking in tongues (or speaking what no one understood) and prophesying of the downfall of all the anti-Christian churches, and the increase of the kingdom in which they professed to be."

Brown had heard that the earlier Shakers were

reported to have danced together, men and women naked, and he asked one Mary Hockwell to tell him about it. She told him about the early rise of the Shakers and Brown said:

"It is admirable; and the hand of God appears so conspicuous, that it is needless to regard any reports to invalidate it. But that I may be able to satisfy honest, inquiring minds, who may have heard false reports, not knowing but what they were true, and be able to contradict them, or represent things in a true light, from good authority, and information received from eye and ear witnesses, I make free to ask thee a question concerning ■ report which is, that these people in Mother's day, (Mother Ann Lee, the founder of the Sect in America) by her gift or by order of some of the other Elders, were repeatedly in the practice of dancing naked, men and women together, in their meetings."

"She answered, 'I am sure Mother was a very modest woman; and if there had been any such conduct, I should have seen or known it, which I never did. There were many operations by the power of God, and wonderful gifts; as speaking in unknown tongues, trembling, groaning, and sometimes turning round; (they whirled around like a top sometimes for two hours or more) on account of which people would report we were drunk as they did formerly about the Apostles who had similar gifts and operations. And because the brethren pulled off their coats, or outside garments to labor, or as the world call it dancing; and in warm weath-

er the sisters being lightly clothed, they would report we danced naked."

On the ground of this answer Brown, who seemed to be honest in his treatment of the Shakers although he had left them, denied vehemently the charges above referred to; but he could not silence them, and beginnig to doubt again he took the matter up with one of the old brethren whom he called Elder Hezekiah, who also denied the charge. Later Brown was convinced by Elder John Meachem that this practice was quite common and that Elder Hezekiah *had himself participated*; so Brown says:

"In a few months after this conference (some-time in February 1805) I was at Lebanon; and the first conference I had was with Elder Hezekiah, respecting my charge of falsehood. . . . Now, said I, Elder Hezekiah, I know the old believers or church brethren and sisters have danced together, naked repeatedly, under an idea, or with the intention to mortify the fleshly nature, and you have danced so with them."

"He replied, 'Yea once; and I did not tell you there never had been such conduct, but that I did not know of nor believe there was any such conduct now.'"

Hours could be spent recounting stories of the Shakers to confirm the above, for there are many sources, but this is sufficient to demonstrate one thing and that is that the modern gift of tongues has been in exceedingly questionable society.

The Shakers have about died out, and there are few people of the present day who know, at first hand, anything about them. The writer visited Shakertown, Kentucky, in 1912 where there were about a score of them then living, the youngest of whom was over 70 years of age. They had a magnificent estate. Large stone houses furnishing them homes and all lived together in a state of celibacy. There were about as many men as women. The men occupied one side of a large stone mansion, and the women another side. They had about ceased any sort of religious exercises because of their advanced age, and are now, probably, all dead. The religion of the Shakers never did appeal to great numbers because of its peculiar tenets, and because of the reproach which attended it. There is scarcely a devotee left.

The next appearance of the modern gift was among the Irvingites. Edward Irving was a most gifted man and perhaps his is the saddest of all the havoc wrought by this movement. The thing which makes his case so pitiable is the fact that he was in every sense a victim. He never spoke in tongues himself, but his honesty and deep spirituality made him so considerate of those who were in the movement that by degrees he was enmeshed and literally ruined, dying in his early forties a veritable wreck.

Irving was a Scotchman, an M. A. from Edinburgh University. He was early called to London to take charge of the Caledonian church in Hatton Garden. These were Scotch people living in London.

He was a great friend of Thomas Carlyle's who remained true to him to the end of Irving's life.

There was a family, about the time of Irving's beginning in London, living in the West of Scotland, by the name of Campbell. They had a daughter, Mary, who was ill of Consumption. One of Irving's assistants visited this family and was particularly interested in Mary, whom he sought to help spiritually.

Irving afterwards, writing of this young woman in an article published in *Fraser's Magazine* said:

"By this young woman it was that God, not many months after, did restore the gift of speaking in tongues and prophesying in the church. In the intervening months a remarkable mental change was accomplished. . . . The young woman had actually come to 'conceive the purpose of a mission to the heathen' and wrote long letters for the persuasion of others to that purpose."

Another writing of her said:

"On a Sunday evening in the month of March, Mary, in the presence of a few friends, began to utter sounds to them incomprehensible, and believed by her to be a tongue such as of old might have been spoken on the day of Pentecost, or among the Christians of Corinth. This was the first manifestation of the restored 'gift.' "

There were others, here and there, who now began to manifest these "signs." Irving, who was of transparent honesty, and believed every one else to be so, surrounded by this demonstration, began to

entertain it in his church with the result that always has attended its presence.

The people who have these demonstrations imagine themselves to have higher spiritual attainments than anybody else, and they always insist on being heard regardless of the fitness or unfitness of the occasion. Irving's church began to be the scene of outrageous confusion, illiterate nobodies presuming to take the services away from the brilliant and cultured minister, and he, so afraid of grieving the Spirit, that he suffered them to do it.

Perhaps we cannot do better to conclude this comment on Irvingism than to quote from Carlyle as reported in Mackey's "Gift of Tongues":

"In the course of the winter sad things had occurred in Irving's history. His enthusiastic studies and preachings were passing into the practically 'miraculous,' and to me the most doleful of all phenomena. The 'Gift of Tongues' had fairly broken out among the crazed and weakest of his wholly rather dim and weakly flock. I was never at all in his church during this visit, being at once grieved and angered at the course he had fallen into; but once or twice poor Eliza Miles came running home from some evening sermon there was, all in a tremor of tears over these same 'tongues' and a riot from the *dissenting* majority opposing them. 'All a tumult yonder. Oh Me!' This did not happen above twice or so; Irving (never himself a 'tongues' performer) having taken some order with the thing, and I think discouraged and nearly suppressed it as

unfit during church service. It was greatly talked of by some persons, with an enquiring 'Do you believe in it?' 'Believe it? As much as I do in the high priest of Otaheite!' answered Lockhart once to Fraser, the enquiring bookseller in my hearing. Sorrow and disgust were naturally my own feelings. 'How are the mighty fallen!' My own high Irving come to this, by paltry popularities and cockney admiration puddling such a head! We ourselves saw less and less of Irving, but one night in one of our walks we did make a call, and actually heard what they called the tongues. It was in a neighboring room, larger part of the drawing-room belike. Mrs. Irving had retired thither with the devotees. Irving for our sake stayed, and was pacing the floor, dandling his youngest child, and talking to us of this and that, probably about the tongues withal, when there burst forth a shrieky hysterical 'Lah-lall lall!' (little or nothing but *l*'s and *a*'s continued for several minutes,) to which Irving, with singular calmness, said only, 'There, hear you, there are the tongues!' And we, too, except by our looks, which probably were eloquent, answered him nothing, but soon came away, full of distress, provocation and a kind of shame."

Soon after this Irving became the mere tool of the tongues people who ruled him as they chose. He was no longer master in his own church which became a sort of Bedlam. The session finally took action and Irving was cited by his Presbytery and deposed from the ministry, the charge being based upon a heretical teaching as to the human nature of

our Lord. This charge was sustained. He had become a thorough heretic and there was no longer place for him in the ministry of his church. This, too is characteristic, as one heresy seldom abides alone. If one be ensnared by the tongues, others will follow in the train until complete apostasy obtains.

Soon after this Irving died. The movement organized itself into "The Catholic Apostolic Church." This flourished for a time and then died out to where it amounts to practically nothing.

The next stage in the manifestation of the modern gift of tongues was among the Mormons. The history of this movement is too well known to require a repetition here. Joseph Smith dates his "conversion" about the year 1823. During the next decade he succeeded in establishing the Mormon church in New York, and in 1833 the gift of tongues appeared among them and from that time on played a very prominent part. Some of the practices of the early Mormons are related by a Mr. Higby, who was for eight months an elder in that church. He says:

"About the tenth of April following, R. Cahoon and D. Patton came again to the place. A meeting was called, and previous to the meeting, they said that someone would speak with tongues before they left the place. Accordingly he set himself to work at that meeting to verify the prophecy. During the meeting he said, 'Father H., if you will rise in the name of Jesus Christ, you can speak in tongues.' He

arose immediately, hesitated and said, 'My faith fails me—I have not faith enough.' Said Patton, 'You have—speak in the name of Jesus Christ—make some sound as you list, without thought, and God will make it a language.' The old gentleman, after considerable urging, spoke and made some sounds, which were pronounced to be ■ correct tongue. Several others spoke in a similar manner, and among them myself. I spoke as I listed, not knowing what I said, yet it was declared to be a tongue. The sound of the words used by some in speaking in tongues was a medium between talking and singing—and all, I am now convinced, a mere gibberish, spoken at random without thought.

"We had another meeting shortly after, at which there were present several others, besides those of the church—Cahoon spoke in unknown tongues, as he pretended going on at considerable length, which Patton interpreted. . . . The next time these men came among us, they gave us a rule for speaking in unknown tongues, and also for interpreting what was spoken by others . . . the rule . . . is this, 'rise upon your feet and look and lean on Christ; speak or make some sound; continue to make sounds of some kind, and the Lord will make a correct tongue out of it.' " He further adds:

"They would frequently sing in gibberish, forming a tune as they proceeded. The same songs they said, would be sung when the lost tribes appeared in Zion in Missouri."

Again we could fill pages with quotations; but it

is unnecessary. Mormonism is well known, and certainly a true gift of the Spirit would seek a better place for manifestation. In every instance this modern gift has been in exceedingly questionable company, appearing always among people who were illiterate, highly psychic and involved in wrong practices. It has always been connected with conduct associated with sex perversion. The first appearance in modern church history, that among the Carmelites of Loudon, was distinctly of sex-perversion type; so much so that the Duke of Lauderdale, who went to see the great sight of the possessed nuns wrote of them that he "Could hear nothing but wanton wenches singing bawdy songs in French."

No discussion of the sex derelictions of the Shakers and the Mormons needs to be indulged. Quite enough has been said to make that too clear to need added words.

The latest appearance of this gift, however, was sometime about the year 1900. There is a pretty general impression that it had its beginning on the Pacific Coast, and in the city of Los Angeles. The writer is inclined to believe that this is not at all proven. It was appearing in the Eastern part of this country, in a small way, quite as early as that. We are of the opinion that it began simultaneously in scattered parts of the country, and perhaps in other lands, for we have had certain information as to its appearing in England and in Australia, about the same time as here.

We have studied it very carefully in widely dis-

tant parts of this country, and over a period of more than twenty years, and the mature opinion is that it is *not* a gift of the Spirit at all; and could not, therefore, be the sign of His baptism.

We believe it to be a nervous disorder of the form of hysteria in the vast majority, and in the best of the cases. If there is anything supernatural, and some of it may be that, it is Satanic or demoniac. One deceives himself very much, if he does not believe that there is demoniacal interference in human affairs today.*

Our reasons for the above opinion shall be given, and the reader can judge as to the soundness of the conclusion. In order to set the matter clearly before you, we shall take you with us to some of the meetings.

The first place we will visit is a mission in an

*We quote the following from Mrs. Helen Barrett Montgomery's book "Prayer and Missions." "It has become a commonplace in the religious thinking of the West that whatever may have been the case in regard to demonism—the possession by an evil spirit—in the time of Christ, the phenomenon no longer exists. In fact, many are inclined to explain away the accounts found in the New Testament by the supposition that the 'demoniacs' are really lunatics of various types.

"Against this attitude and theory the experience of the missionaries stands squarely opposed. Demon possession is known in India, in China, in Japan, and wherever found it yields to the control of Christ, as it did in the New Testament. Missionaries all over the world are proving the truth of Christ's promise, 'In my Name you shall cast out demons.'

"In reply to my question regarding demon possession, a cultured and highly educated Burman medical woman replied: 'O yes, we know of demon possession in Burma. We have a different term to describe it from that which we use to describe insanity or epilepsy.'"

Ohio River City. It is a cold winter's night. A wet snow is falling and clinging to our clothes as we go along the streets. We go down into the "River front" section where the "mean streets" are. We come to a deserted store building which has been refitted for a "Pentecostal Mission." We enter. The room is about thirty by fifty feet in dimension. It is about two-thirds filled with people whose garments are reeking from the melted snow. The temperature inside is about eighty degrees. A young man is pacing back and forth upon the platform preaching in the sing-song fashion of the "Hardshell Baptists." He is not doing much else but quoting Scripture; but no matter what he is saying, no one is paying the least attention to him. He could have been repeating the multiplication table and it would have been just the same apparently, to all concerned. At least half the crowd are uttering groans, ejaculations and "tongues," while the other half watch them. Bye and bye the "sermon" is concluded, an invitation is given and a score of men and women sprawl promiscuously upon the floor in front of the stand and pandemonium breaks forth. The steaming room, dimly lighted and superheated, the fetid air, the stifling odors, and the confusion are almost too much for us, but we force ourselves to stay longer. Presently a girl of about sixteen years, perhaps younger, emerges from the grovelling, groaning, yelling, sweating throng and approaches a man seated just in front of us. She puts her arms about his neck and begins talking earnestly to him, evi-

dently urging him to go forward. He is obdurate. Suddenly her head is forcibly jerked backward as though it had been seized by some external power. Her face is scarlet with heat and excitement. There is a tense, drawn look about the mouth. The chin begins to quiver and then her throat is convulsed, the chin rising and falling with the rapidity of a machine. Her eyes are set with an upward stare and she utters syllables that sound like the chattering of a monkey. There does not appear to be any words but just "chi, chi, chi, la, la, la, ooh, ooh, ooh," repeated perhaps a hundred times in a few seconds. Consciousness, or ability to control her actions, then returns and she continues talking with the man. He still refuses to go forward, shaking his head emphatically, when she is seized with another convolution.

The whole performance there that evening was on the same basis. A careful study of the people participating indicated that they were of the psychic type and many of them manifestly morons. There could be no doubt that the entire demonstration was one of overwrought nerves.

Change the geographical location to California, and move the date ten years; but keep the place of meeting—as to building—and the congregation just the same in appearance and mentality. The preacher on this occasion is a child prodigy. She is twelve years old, and an understudy of a certain famous woman evangelist of this persuasion. She is a "thumb nail sketch" of her monitor in dress, man-

nerisms, and message. She is actually able to reproduce the petting tone of her ideal.

She is on the platform when we go in, and the leader of the meeting is having the people testify and "working up" toward a big time. The "power" does not come at once, but they are not easily discouraged and succeed in getting a pretty good start by the time the child evangelist takes charge.

The little girl, who ought to be having a wholesome and natural childhood, steps out on the platform and begins to smile upon the people and then to read and to speak. Her childish prattle is innocent enough, though she is clearly saying things she does not understand at all; things she has heard. Whatever may be said of others, there is much of echolalia with regard to her. All at once she is seized with a convulsion and exactly the same thing occurred that happened ten years before in that Mission in the East, and when she came out of it she appeared relieved and said: "Praise Jesus! Praise Jesus! Praise Jesus!" and then went on with the "sermon."

One other instance. This was in a little inland city. The congregation was small; but of the same general type noted before. Many "manifestations" occurred, but we describe only one. We take this because the speaker claimed to interpret what he said in the "tongue."

He was a rather tall, slender, nervous individual of perhaps thirty years of age. When the "power" struck him, he leaped to his feet with a shriek, and

seizing the pew (for this was in a church) before him with one hand, raised the other above his head and, swaying, swinging his arm, twisting his neck, distorting his features, appeared to be in the midst of an epileptic fit; but all the time uttering in a loud, discordant voice, amounting to a shriek, gutteral monosyllables that were repetitions of consonants, clearly without "rhyme or reason." He would then calm down and proceed to give the "interpretation" in English, the interpretation consisting of *misquoted* Scripture, some of which was ungrammatical!

One could not help thinking that his "spell" was wrought up. His "interpretation" was unchallenged and wholly free from contradiction, for, if he did not say that, what did he say? Certainly there was no one there qualified to pass upon the utterance—the writer least of all.

These three cases are sufficient to show how it is operating today; but we want to give another intimate view of their teaching about how to receive this "blessing" (?)

This case cannot be otherwise than typical as it comes from the leaders of the cult in this country.

A great tent meeting is in progress in a city of eighty thousand people. The meeting is sponsored by the pastor of one of the churches of the city, and his church is used for the "Tarrying meetings." Great crowds are in attendance upon the "revival." Nothing is said publicly about the "tarrying meetings" and hundreds who attend services at the tent do not know of the "tarrying" at the church; but

there is an undercurrent that carries that note, and hearing of it we go.

The hour is late, and will be much later before this ends. The church is dimly lighted. The shadows lie deep in the corners and under the balcony. When we arrive direct from the dazzling light and the immense throng at the tent, we are impressed that this place is not open to the public. But we press in notwithstanding and there are a score of people here. Some few are sitting in the pews with bowed heads; other few are kneeling reverently, praying with earnest anxious faces. Quite a number are sprawled in the aisles and about the altar of the church on their faces or backs and are in a most intense nervous strain. They seem just about to seize something and yet cannot quite do it. They have evidently been here all the evening, for they have agonized until they are nearly exhausted. They are twitching, their mouths work convulsively; suddenly one of them breaks out in a kind of chant. It sounds like Japanese or Chinese speech uttered rapidly. It is not, however, for there were some present who understood those languages—one being a returned missionary, and they cannot gather any meaning from this jargon. People begin to slip out and leave but this "tarrying" goes on until the early morning hours. "Workers" come among them at length, and tell them to give up their wills entirely, utter some sound, no matter what: start the vocal organs and God will give them the "evidence." Recall what we quoted above from the Mormon teach-

ers and you will see that the process is exactly the same. The urge to yield themselves utterly to the "power" is insistent; and some of them do, and to their great delight are able to utter a string of syllables that themselves and no one else understands.

This pressure to drop their wills and yield to the "power" is most dangerous. Before one yields to a power, one should know beyond a peradventure what that influence is. Not every supernatural thing is of God.

We have seen a little of the history of the rise of the modern "gift of tongues" and something of its actual demonstration. What can be said as to its effects upon those who possess it?

It makes the possessors stubborn, self-willed, "spiritually" proud and untruthful. Wherever it exists in a church its devotees will work with malicious cunning to have their way and to control the church; and when charged with doing so will deny the charge.

The "gift" flourishes where sins of lust and sex perversion are most common. "Through all the histories of the tongues people there appears and reappears the doctrine of free love or spiritual marriage. It appears in one form in the Mormon practices of sealing as related to the dead. While it was apparently never a definite article in the Shaker creed, it was apparently often present in Shaker thought. It is also intimated as a possibility among the English Irvingites." (Mackey).

It certainly does not connote a high state of

honor and integrity as the history of the Mormons and all others who have been involved in it will show. The more one knows of the history of this movement the less is he likely to be influenced by it. Its success lies in deceiving those who are not informed upon it.

The effects of this "gift" upon the physical organs of speech are very bad, especially if one attempt to break away from the practice of speaking under the "power." Paralysis of the vocal chords often results.

One of the best known of the General Evangelists of the M. E. Church, South, tells of finding a whole group of people in a certain city who had lost all control of their organs of speech by long continuance in this movement.

We will sum up in a few words our mature opinion of the entire subject.

The gift of tongues as recorded in Acts ii and x, was a genuine empowering of those who received it to speak an intelligible language. It did not remain as a permanent endowment, and those Apostles who did missionary work, labored under the same handicaps we do, and were under the necessity of learning the language or using interpreters. Nor was it the sign of the baptism of the Holy Ghost; but was analogous in some manner, to the voice from heaven that witnessed three times to Jesus.

The "unknown" tongue of Corinth was a *glossalia*, that was ecstatic in character. It seems to be quite unrelated to the recorded tongues in Acts. It

was not the sign of the baptism of the Spirit, nor of a high state of grace. It was less esteemed than the other gifts, for it is always mentioned last. Paul possessed it, but did not set great value on it, for "in the church," said he, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an *unknown tongue*" (1 Cor. xiv. 19).

This Corinthian gift, as well as the Pentecostal gift, ceased in the sub-apostolic days and was never revived.

The modern gift has been in the most questionable company from the time of its first appearance among a number of sex perverts in France. There is no evidence of a single thing of value that has ever resulted from it, but on the other hand there has been untold harm to many persons and congregations.

The possessors of it manifest a childish desire to show off, and the eagerness with which it is sought often comes from the same basic principle. Many good people seeking such a manifestation, rather than seeking the Spirit Himself get into darkness.

Some very good people, obeying the injunction of the "tongues" teachers are wrought upon nervously and so speak in "tongues" or else they are deceived by evil spirits and so speak in the "unknown tongue."

Where actual words are uttered, as they sometimes are, though most of the "language" is but a

jargon of unrelated syllables, it is evidently echolalia, or the revival out of the subconscious mind of words heard somewhere.

The best performer the writer has known was a woman who was part Indian; and it was impossible to tell whether she was sincerely the victim of echolalia, or was insincerely using an Indian dialect to impress people.

One sister said that most of her private praying was in "tongues." On one occasion she was transported with joy when under the "power" and speaking in "tongues," she uttered the words "*mea filia*," and thought she had understood something! Think of it. Hours of supposed praying, as she claimed, only two words of which were intelligible, and they manifestly echolalia—for she had once studied a little Latin in school!

Let us then dismiss from our minds any desire to speak in "tongues" and let us learn to know the voice of the Spirit and follow Him, so shall our lives be filled with usefulness and blessing.

CHAPTER IX.

THE FRUIT OF THE SPIRIT.

There is a very important thing which the Spirit does for the Christian, viz.: He enables the believer to bear fruit. It is very significant that, in the heart of the discourse with the disciples in the upper room that last night when He told them so much about the Holy Spirit, He should give so large a place to the subject of fruit, for the only way whereby one may bear fruit is by the operation of the Spirit. He is to the Christian what the sap is to the tree, without Him there is no life and no power to produce.

Our Lord said, "I am the vine, ye are the branches: He that abideth in Me and I in Him the same bringeth forth much fruit" (John xv. 5). This reciprocal indwelling is absolutely essential for the fruitful life.

The fruit mentioned here is not that of soul winning, which is usually the only kind thought of when the fruit of a Christian life is mentioned. To be sure this is a valuable thing—the fruit of service; and no Christian should ever be content who does not render such to God. It is unthinkable that one can have a satisfactory religious experience and not long to see others enjoy the same. It is a trait of human nature to want to share our good things with others. If we find a satisfactory place to do business, a pleasant place for a vacation or a good

physician, we immediately tell others. How strange then if one find the great joy of fellowship with Christ and lock the secret in one's bosom! Strange as it may seem, there are those who do just that. They try to be and are entirely content to be secret disciples. They will not publicly acknowledge the Lordship of Christ any further than to unite with the church. Personal testimony they will not bear and personal work they will not do, and hence they do not bear fruit in soul winning. They allow themselves to be cheated out of the sweet joy of helping others to find Christ.

The consequence of failure of the Christian to be true to God in testimony and in effort to save is set forth in a very forceful way in the thirty-third chapter of Ezekiel.

This is a very solemn passage, and to fail in this important work is to fail indeed. As if to enforce the greatness of service of this character, He not only gives this warning, but He also gives a beautiful promise to the one who succeeds in winning others: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever"

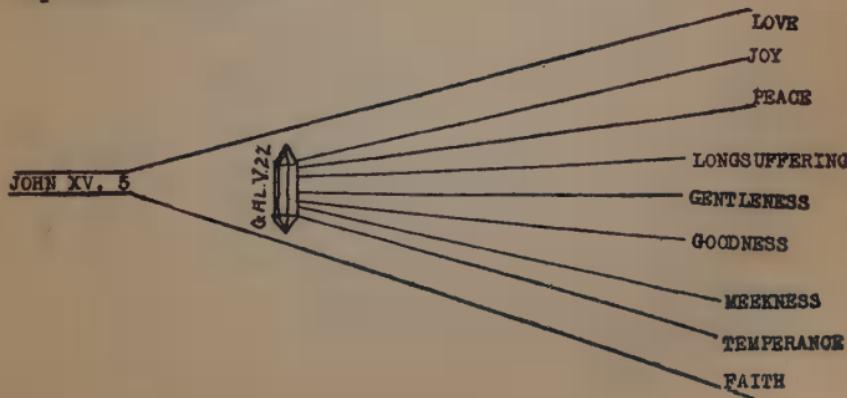
The great commission, "Go ye into all the world, and preach the gospel to every creature," is not only the authorization for the missionary work of the church; but it is the command to every Christian to go into his *personal* world and testify for Christ. Dr. Arthur T. Pierson said that "witnessing is the whole work of the whole church for the whole age."

Too much emphasis cannot be laid upon the work of fruit bearing in soul saving. But important as this is, it is not the subject of the present study. The fruit mentioned in John xv. is not that of Christian *service*, but rather the fruit of Christian *character*. Paul sets it forth more particularly in Galatians: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22).

It is important to note here that the word fruit is in the singular. There are nine *graces*, but they are all one *fruit*.

The "fruit" of John xv. 5 falls upon Galatians v. 22, like the sunlight falls upon the prism, and is broken up into its nine component parts. These nine graces are in three trilogies. The first three are *inward*, and subjective. The second three are *outward*, toward our fellow man, and are objective. The last three are *upward*, toward God.

We venture a diagram, but let us remember always that truth is far bigger than any mechanical expression of it:



We call attention to the fact that fruit is set in contrast with gifts in these respects: Fruit is singular, while gifts are plural. Fruit is the universal possession of every Spirit-filled believer, while gifts are arbitrarily bestowed by the Spirit distributing to "every man severally as He will." Some have one gift and some another, while no believer possesses all. Every believer, on the other hand, may bear all the fruit of the Spirit. Fruit has to do with the living of each Christian, while gifts have to do with his service. It is paradoxical, but true, that one may be a gifted believer and at the same time, not a very victorious one.

Some years ago we attended a series of Bible lectures given by an outstanding and unusually gifted teacher. One day a man interrupted by frequent ejaculations of "Amen!" There was no real occasion for this, and not much point to it. The speaker was visibly annoyed. Finally his temper gave down and he railed out in bitter anger at the interrupter and so hurt the poor fellow that he went, almost or quite in tears, out of the meeting. Every Spirit-filled Christian in the room felt the grief that came to the Holy Ghost. The possession of one or more of the Spirit's gifts does not argue such a fulness of Himself as will give victory in the life.

Fruit does not consist, it will be noted, in some strenuous exercise. It is not a laborious performance to bring forth some excellence. It is the natural, normal result of a healthy condition. If the

soul is in health and the Spirit fills it, there will be fruit.

I. Jesus in his last interview with the disciples emphasized the necessity and beauty of love when He said three times to Peter, "Simon, son of Jona, lovest thou me?"

It is well to note that in the recital of the elements of the fruit in Galatians v. 22 love is mentioned first, while in the enumeration of the graces of First Corinthians xiii. 13, it is mentioned last. This is appropriate when we recall that love is the beginning as it is the end of the Christian way.

Something of the significance of love may be gathered from the fact that, of all the graces of life, the only one that is sufficiently pure and exalted to be descriptive of God, is love. (I John iv. 8).

When Paul would characterize love, he takes three things which are highly esteemed among men and contrasts them with it.

He had been saying much of the gift of tongues, for it was most ardently courted among the Corinthians, and he continues: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

He then takes the kindred gifts of prophecy, knowledge, and faith—gifts of the Spirit all, and valuable as such—but he says: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains and have not love I am nothing." But he reaches a climax when he

says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

A more effective contrast could scarcely be imagined, for it takes the very gifts of the Spirit, about which he has written so much, and which were sought after beyond measure by these Corinthian Christians, and shows that even His gifts are no value to us, unless we have also the fruit.

This thirteenth chapter of First Corinthians sets forth a characterization of love under three heads:

1. Its superiority, verses 1-3.
2. Its features, verses 4-7.
3. Its permanence, verses 8-13.

Again, it presents love from a negative, a positive, and a climactic viewpoint.

There are eight negative characterizations: Love envies not, does not vaunt itself, is not puffed up, does not misbehave, is not self-seeking, is not provoked, thinks no evil, rejoices not in iniquity.

There are five positive things said about love: It suffers long and is kind, beareth all things, believeth all things, and, as a climax, love never fails.

The soul that is filled with the Spirit by the very fact of His abiding presence bears fruit, and that fruit is love. Where that abounds evil tempers cannot exist. The presence of such tempers on the other hand, is proof positive that the Spirit is not abiding in His fulness. We may repeat that one has only so much of the Spirit as one has of love.

A friend of the writer's spoke on the work of

the Holy Spirit one night in a church and stressed this point very much. After the service, the organist, whom he knew only as a charming girl, came up to him and said:

"As a result of your message tonight, I am going to give up playing the organ in this church."

Taken aback at so blunt a statement my friend said: "Then the deacons will be glad I came tonight won't they; when the issue of my coming is the loss of so efficient an organist?"

The young lady replied, "That is of small consequence; but I must quit."

Then my friend said: "What did I say that led to such a decision?"

She replied, "The whole message was for me. You don't know me. The church people don't know me. I have a perfectly fiendish temper at home. No one can get along with me; and such a hypocrite as I am has no business playing the organ in church."

The speaker said: "Are you willing to yield yourself entirely to God that the Holy Spirit may take this ugly temper out?"

She hesitated a bit and then said, "Yes, I am. I would rather be free from it, than anything I know."

"Then," said the speaker, "You may be free, if you will yield yourself completely to God for the infilling of His Spirit, He will come in in fulness, and do for you what you cannot do for yourself."

The young lady went away determined to put

God to the test. She met the requirement of a completely yielded will, and the result was much power for God in her church and in the city.

It is just as simple as that and no Christian should longer grieve his Lord when he can have victory in his life by letting the Holy Spirit have His way.

II. But the fruit of the Spirit is likewise joy. The remarkable thing about this joy is that it is not dependent upon circumstances. Men of the world have a kind of joy when life goes well, and they are successful and all that; but the joy that is a fruit of the Spirit is entirely free from such. It springs up in the soul in the most unusual circumstances. It is just here that joy differs from happiness. Happiness depends upon the *happenings*—that is where the word originated. It was born of the pleasant occurrences, while joy is utterly independent of such artificial stimuli.

The epistle to the Philippians was written when Paul was sitting chained to a Roman guard in the very presence of death, and he knew it; yet the keynote of that letter is "Joy." Sixteen times he uses it. It would not have been out of place for him to write of resignation—of submission. In fact we should have welcomed such a message as quite in place; but he writes, not of those things, but of joy.

The word "joy" is one of the most common in all the Bible, and the idea of joy is in every book, and on almost every page. It is the triumph of the

Christian religion, that it can give joy in the most adverse conditions.

There is a beautiful translation of Psalm xxxiv. 5: "They looked unto Him and were radiant, and their faces shall never be confounded."

Life for most people is anything but radiant. There is so much of heart break and disappointment in the world that when one does see a radiant life, the impression cuts deep.

Some years ago in an Epworth League Institute in an Eastern State, a certain man had been engaged for the assembly hour lectures. We had heard of him, but had never met him. When he walked out on the platform he was instantly master of the situation. What he said has long since been forgotten, but the impact of his radiant personality will live forever.

This radiance is not an artificial thing. There is much effort to cultivate geniality and all the kindred things that make for a winning life, and there can be no harm in that, unless it inculcate a spirit of self-centredness as it may do; but the real key to a radiant personality is to have the radiance within. Jesus said, "LET your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. v. 16). He did not say *make* it shine. In another place He said, "I am the light of the world" (John viii. 12), and in the sermon on the mount he says: "Ye are the light of the world." If we have Him dwelling in us by His

Spirit, we will shine. Our joy will be manifest to all the world.

III. But this joy passes into a state of quiescent and abiding peace, and we have the third element of this trilogy of inward graces—the fruit of the Spirit.

Peace is a marvellous word. Its implicate is tremendous. Recall the wild scenes enacted everywhere on November 11, 1918, when the Armistice was concluded and a war weary world had peace once more. So the soul that has been at war with God is rejoiced beyond measure when peace comes. The one in rebellion against God never knows rest—"There is no peace saith my God to the wicked" (Isa. lvii. 21). God exclaims over backslidden Israel, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. xlvi. 18).

Paul in the epistle to the Philippians (iv. 6), where he has so much to say relative to joy, gives a wonderful recipe for peace.

To learn the secret of committing all burdens to God instead of trying to solve them by one's own anxious thought is to go a long way towards the haven of perfect peace. This secret of trust is learned through the indwelling Spirit of God. There is nothing that so ages and breaks down people as care. It is one of the commonest sins—for it is a sin—of God's people. Until we recognize it as a sin, we shall not be fully awake to the seriousness of in-

dulging it. If we realized that to be anxious and worried is as truly a sin as stealing is, we should refuse to allow ourselves to be broken by it.

Many of us are like the old negro mammy who said "When de Lawd sen' tribulation, He 'specs me to tribulate." We are good at tribulating, but very poor at trusting.

It is a sin to be anxious and worried because it is a manifestation of distrust. The soul that actually trusts God does not fret and worry. Anxiety and trust do not dwell in the same heart. The little child is not anxious and troubled over anything. He just trusts and peace and contentment is the result.

The fruit of the Spirit is love, joy, peace. These three graces abounding in the heart will cause one to be an overcomer even in the darkest trial, and in the most difficult place.

This emphasizes the practical necessity for the believer's being filled with the Spirit. It is not just a luxurious experience for a few choice souls, it is a practical thing that is needed in the hard places of life. Possessing it, our lives will become "a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere" (2 Cor. ii, 14—Moffatt).

But the second great trilogy of the fruit of the Spirit is just as important as the first, since it is of the greatest moment that we let this inward "light so shine before men that they may see our GOOD WORKS and glorify our Father which is in heaven."

Men cannot *see* love, joy, and peace. They can

only see the results of these in the life. To see the manifestation of it in the smiling face, and a shining eye is to expect a manifestation of it in courteous and kindly treatment. To see this manifestation of good will in the countenance and then to meet with ill temper and boorishness is anomalous and gives the lie to all one may profess. It is apparent then that this next group of Christian graces is of the first magnitude.

I. We shall take the three together, longsuffering, gentleness, goodness; what a trio! The average Christian is short on longsuffering and long on short-suffering. What havoc impatience has wrought in the world! There are more Christians whose testimony has been compromised through impatience than any other way. "Love suffereth long and is kind." Someone did the devil a great service when he coined the phrase, "Patience ceases to be a virtue." Just where did he get the authority for it? What man dare say that patience ever ceases to be a virtue, so long as God tells us of the longsuffering of love?

Peter tried to find out from Jesus once just where longsuffering should end, and he said, "Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but Until seventy times seven" (Matt. xviii. 22, 23).

No one would want to exhaust the patience of God and find that in his sinning against Him and turning to Him for forgiveness he should finally

reach the place where forbearance could no longer be exercised and the penitent must go unforgiven. Even so, there can be no limit in our longsuffering toward our fellow man.

II. But there must be gentleness in our dealings with our neighbor also. The absence of gentleness, even in treatment of dumb beasts will compromise one's testimony and do untold harm.

A busy pastor who was harassed with a number of things one morning heard a ring at his doorbell. He went to answer it, and was met there by a book agent. The pastor did not know that the poor girl was on the verge of despair and physical collapse. He did not know that all the morning she had trudged from door to door, only to meet with rebuff and scorn. Neither could he know that beneath the common and cheap coat there beat a heart that loved Christ and had faith in His servants, and that her sensitive and cultured soul loathed this work—the only thing she could find to do to support herself; and that she had turned at last wearily, reluctantly, but confidently to the pastor of her own loved church, though her membership was in another town and she had no personal acquaintance with this particular preacher. He could not know all this about the shabby looking book agent who claimed some of his time.

The book agent could not know that she was the fifth one to ring his door bell this morning. She could not know that his wife was ill and that he had been compelled to do the service of both maid

and nurse. That he had been harried and harassed until his nerves were raw and his patience ready to break, and so she turned an expectant and hopeful face up to him and began to tell her story.

The devil must have known a great deal about these two troubled souls whose sphere in life lay so far apart and yet whose human nature was so much alike and he probably brought about the meeting, for it worked his purpose admirably. The patience of the harassed preacher broke, gentleness fled terrified and with a savage refusal he slammed the door in the tired girl's face and all but broke her heart.

If the preacher had been filled with the Spirit that day, if he had been "in touch" with his Lord, the fruit of gentleness would have been manifested, and a weaker Christian's faith would not have been shattered. O how we need to see to it every day that we are so filled with the Spirit that His fruit may be in our lives.

George Muller used to say that the chief contribution one could make to the cause of Christ was one's own soul filled with the Spirit and happy in the Lord. That is verily true. If we will take the first few minutes of every day to get into touch with Him, and to see to it that our souls are happy in Him, then the day will be full of song and sunshine, and the devil will not get an advantage of us. This is possible, even though the day is very complicated. If we are determined to do it, we will find the way to do it. Satan seeks to keep us so busy that we can find no time for the cultivation of quiet victory in

our souls and so when the test comes we are quite unprepared for it and we go down in defeat.

A Spirit-filled layman was speaking on the work of the Holy Ghost in empowering for victorious living, one night, and when he had finished his address a very prominent Judge who was a member of the church where the meeting was held came up to the speaker and said: "I want to know if you think the Holy Spirit can change my inner nature so that I can have such a disposition as will honor God?"

The speaker said, "I am sure He can do just that if you will yield yourself completely to Him, so that He may have freedom in His work."

The Judge said, "I am hard as granite. I presume it comes from my Puritan ancestors; I repulse people, especially young people, when I want to draw them and love them. I want the gentleness of Jesus in my life. Do you honestly believe the Spirit can work such a change as that in one as hard as I am, and in my mature years? If I were younger it might seem possible."

He was assured that it was possible for God, by the Spirit to do what he desired if he would commit himself to the Holy Ghost, and believe that He was working the change. He went away determined to put the suggestion into practice.

The transformation in his life was marvellous. In another year he was being sought by young people, and there was no more popular speaker for their meetings than this erstwhile cold and forbidding Judge. His special themes were such as had to do

with the winsomeness and virile beauty of the Lord Jesus.

The Holy Spirit can do this for anyone who honestly longs for it and will let Him have His way in the soul.

III. Goodness is the third fruit of this trilogy, and how wonderfully it is wrapped about and flavors all the rest! What a testimony it is to Barnabas that "He was a good man and full of the Holy Ghost" (Acts xi. 34). Paul suggests a very important distinction when he says: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die" (Rom. v. 7).

Righteousness may be cold. It may be like an icicle, clean, but cold. Such a character may be admired, but never loved. No one would ever die for him. Goodness, on the other hand, inspires love. Love begets love, and as goodness springs out of love it begets love.

A green country boy with only twenty-five cents in his pocket went adventuring to a certain function in a neighboring town. The noon hour came and he went to a boarding house kept by a superannuated Methodist preacher. He ate as only a hungry boy can eat. The dinner was served in "family style." After his dessert, he rose from the table and offered the cashier at the door his twenty-five cents, supposing it was entirely sufficient to pay the bill. He was amazed and frightened to learn that the dinner cost a great deal more. He confessed his poverty and his ignorance and leaving the piece of money

went away very miserable in heart. He had not proceeded very far when a runner overtook him saying, "Dr. L. wants to see you."

Now, indeed, was he in terror. Trembling and ready to cry he went back. The old gentleman was sitting at a table with the pitiful coin before him; but there was a kindness in his voice, and a beneficent look in his eye that reassured the trembling and frightened lad.

The Doctor looked up and asked after the lad's name and where he lived. The replies were given in a faltering voice. Then said the good man: "My steward tells me you only had this quarter of a dollar to pay for your dinner today. Is that correct?"

"Yes, sir. It was all the money I had; but I will tell my father, and get the rest for you."

"No, no, my boy. I don't want you to do that. I want to give you back this money so that you will have something to spend this afternoon. Here take it and God bless you."

Never in his life was that lad able to think of that dear old man apart from the adjective *good*. He was truly a good man. His influence in so small a matter as that will live forever.

The last trilogy transcends the other two, in that it relates the believer to God. These three things are faith, meekness, temperance.

I. It is through faith we are born into the family of God, and it is through faith that we walk with Him. Volumes could be written upon this subject—indeed they have been. This is the only grace that is

both a fruit and a gift. At this point the gifts of the Spirit and the fruit of the Spirit meet and mingle. It might be said of them as of certain other blessings: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. lxxxv. 10). So the fruit of the Spirit and the gifts of the Spirit have met together and have kissed each other in this grace which is in both catalogues.

The galaxy of saints presented in the eleventh chapter of Hebrews gives one an idea of the triumphs of faith.

Faith is a fruit indicating that the Spirit-filled believer is living in an atmosphere of belief. It is natural to him to believe since he has the Author of faith abiding within.

If one is conscious of a lack in this respect, one may have faith begotten in one's soul by committing it to the Spirit and trusting Him to work it there.

II. Meekness is best defined as "the yielding of our wills to the will of God." It is not an apologetic, self-effacing thing. It is compatible with the most rugged traits of character. Indeed the man who is called the meekest of all men, Moses, was a man of the sturdiest and strongest character. Meekness is to be desired because it represents submission of an intelligent and obedient sort to the will of God.

III. Temperance is holding all of the appetites and desires under the control of the Spirit of God.

Some men live their lives from the environment. They are conformists. The things about them fashion and mold them; they are worldly. Some men

live in their lower natures. Animal appetites and passions control them. They eat and drink; they revel and carouse; their appetites dominate them. They are like the sign in some convention halls, "Headquarters downstairs." Those are sensual people. Others live with all in subjection to God's will. They keep under their bodies (1 Cor. ix. 27). They are truly temperate in everything.

This gives us some conception of the work of the Spirit in the soul for He works these things in the one who is yielded to God. Perhaps no better summing up of these things can be given than to quote from Dr. Conant. He is speaking of Christian character. Let us have in mind the fact that he is talking of Christ within us by the Holy Spirit and we shall see how completely he sets forth the reality of this abiding and the power of it.

"Christ Himself is our *character*.

"He does not simply give us character, He *is* our character. Character is received, not achieved. Christian character is an indwelling Person.

"Those nine beautiful graces that go to make up normal Christian character—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control—they are all "the fruit of the Spirit." Not one of them is the fruit of the Christian. No Christian can produce any one of those graces, much less of all them, for they constitute the character of Christ, and therefore only He is capable of producing them. But He does produce them in us by the Holy Spirit, when we consent."

If then, you are conscious of a lack in any of these beautiful and essential elements of the fruit, just yield yourself to Him to work it into your character, and then *believe* that He is *doing it*. To profess to yield, and yet doubt that He can, or that He will, or that He does do the work, is to nullify the whole process. The Judge whose story we related above had to believe and he did believe that the Holy Spirit "is now working in me the gentleness of Jesus," and as he believed and continued to yield and believe the work was done. Jesus abiding in Him by the Holy Spirit lived His own life of gentleness and sweetness in the soul of that one and all his being was transformed by it. Hundreds of similar cases could be cited.

The Christian may not possess many of the gifts of the Spirit, but he may possess all the fruit. What a wonderful thing this is! Let us cease then to be poor and mean in our lives. We can and should be filled with all the fulness of God and, as we are, we shall be able to do His will in all things

CHAPTER X.

CONCLUSION.

It has been our pleasure now to trace the teaching in the Word of God as to the Person and work of the Holy Spirit. This has been most profitable. The outstanding fact which has come to us as a result is that the Personal Holy Spirit, the Third Member of the Godhead is present in the church of God today and is the One empowering the church and the individual Christian for victory.

We saw that He definitely came into the world, incarnate in the church on the day of Pentecost, just as truly and definitely as Jesus, on the day of His nativity, entered upon an earthly ministry.

It is likewise true that the Spirit will as definitely *leave* the earth as Jesus did on the day of His ascension (2 Thess. ii. 7—R. V.).

There can be no least doubt that the One Who hinders the “Mystery of Lawlessness” in its operation is the Holy Spirit. Already in Paul’s day the “Mystery” was working. It was a spirit of evil that was preparing the way for the apostasy that was to come. Out of that apostasy is to arise a man, the Anti-Christ. This personal Anti-Christ is to be destroyed by the brightness of Christ’s coming.

There have been many speculations as to the Anti-Christ. Some have thought one thing and some another. It does not properly belong to a discussion of the Holy Spirit to enter upon this subject

except incidentally. We do not presume to go into that which would lead us far afield. There is a relation between the two subjects, however, as the Scripture quoted above shows.

In John's day the "spirit of Anti-Christ" was already come*. In Paul's day the "Mystery of Lawlessness" was working; but there was a restraint. That restraint was caused by the operation of the Holy Spirit. He opposed the full activity of that other spirit; but the time will come when He will be "taken out of the way," and then all the power of the spirit of Anti-Christ will have full sway.

When the church, the body in which the Spirit is incarnate, is taken up from the world, the Heavenly Tenant of that body will likewise go up, and the earth will be devoid of His presence upon it, just as it was devoid of that presence prior to Pentecost. Whatever inhabitants may remain on the earth will only know of the Spirit's operations as did those of Old Testament times. The analogy, noted so often, between Jesus and the Holy Spirit holds here too. Jesus came, was incarnate in a human body, which body He took up with Him when He ascended. It has passed through the miraculous change which is wrought by the resurrection; but it was the *same* body, and so humanity is represented in the Deity: "For there is but one God and but one Mediator between God and men—Christ Jesus, Himself man; who gave Himself as the redemption price for all" (1. Tim. ii. 5—Weymouth).

*I. John iv. 3; 2 Thess. ii. 7.

So the Holy Spirit comes down to earth, is incarnate in the church and going back to glory, takes the church with Him.

It seems clear, then, that all the plans of God look toward a regathering into the Godhead of the Persons of the Triune God. His activity began in the councils of eternity. It unfolded as a panorama of history. First the Old Testament age, with its types and sacrifices speaking as by kindergarten methods to man. Then the fuller light of the New Testament inaugurated by the coming of Christ marking the fulfillment of much prophecy in the dispensation of the Son. After that the ascension of Jesus and the coming of the Holy Spirit. The long and checkered career of church history when the Spirit is incarnate in the church follows. That is terminated by the second coming of Christ, the ascension of the Spirit, and the earthly reign of the Lord Jesus. This, in turn, culminates in the glorious unity of the Godhead when God (the Father, Son and Spirit) are "all in all." "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv. 28).

Here our study properly ends; but since we are concerned, not only with clear teaching, but with appropriation of truth for practical purposes, there are some other things we desire to note.

The Holy Spirit is seeking in these days of His earthly ministrations, to occupy in full, the individ-

ual believer, and if He is permitted to enter in His fulness, the life of the believer will be one of constant victory.

So many Christians are living merely "soulical" lives when they should be living "spiritual" lives. It is utterly impossible for them to recognize the difference except as the Spirit shall reveal it; and He can only reveal when He has an unhindered opportunity. It is of the utmost importance, therefore, that we be filled with the Spirit.

It is not enough that we have a clear, intellectual grasp of the truth. "Knowledge puffeth up," and there is much Bible teaching these days that is fundamentally sound, scripturally correct, but spiritually dead. Teachers give out wonderful truths, but they do not seem to accomplish anything. The presence of the Spirit, in power changes all that.

If one can contemplate the crucifixion of our Lord and not be deeply moved in heart, one needs to examine one's self before God. Some years ago an article appeared in one of our Christian Weeklies under the caption, "Has the Pleading Gone Out of our Ministry?" It was a most challenging discussion, emphasizing a vital truth, and enforcing the question at its head. Isn't it true that too much of the present day preaching partakes of the lecture method, or is a declamation? It may be sound, and correct in interpretation, well worded and well presented, but there is no heart break, and consequently no power in it. Only a broken heart can preach the Christ of the broken heart. The preacher who has

never suffered in Gethsemane and at Calvary will never rejoice at Pentecostal ingatherings. The worker who has never been emptied of his dead self can never be filled with the life-giving Spirit. If Christian work is to have any power in it, it must partake of that deep sympathy and love that only the Spirit can give.

But the fulness of the Spirit is not alone necessary for preaching and teaching. It is essential more than all for living.

No one can have a victorious life except as the Spirit gives the power. The failure of Christianity to *take* the world is because of the failure of the individual Christian to *overcome* the world. The church has only been successful as it has been the instrument of the continuing passion of Jesus Christ; and the success or failure of the church in this particular is the direct outcome of the success or failure of the individual Christian.

The soul not filled with the Spirit looks upon misfortune as something to be lamented and mourned over, and the result is torment of mind. The one who is filled with the Spirit, on the other hand, rejoices that he is "counted worthy to suffer for Christ's sake."

Our souls should be filled with a passion to have the fulness of the Spirit, to bear His fruit and to enjoy His gifts.

The question remains: How may I enter into this experience?

There are just three steps necessary, *viz.*:

Cleanse, consecrate, and claim. Notice the teaching of the Word: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1). This exhortation was urged upon the Corinthian Christians as an essential thing for complete victory.

We have already shown that the Spirit may be, and really should be received immediately following conversion, but where there is any delay, there arises the necessity for cleansing one's self for the incoming of this Holy One. Of course it is impossible for one to cleanse one's self from any pollution caused by sin, except as one may fulfill the conditions upon which God acts. There is no cleansing for sin except the blood of Christ. That blood only becomes efficacious as it is applied in answer to prayer. John writing to believers says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sin" (1 John ii. 1-2).

The first step, therefore, for the believer who is convinced that he has not the fulnesss of the Spirit, is the cleansing of himself from any pollution that may have come upon him along the way, by the confession of that pollution.

Many Christians are conscious that they have been living defeated lives and giving way to evil tempers and indulgences which have hindered the power of God in their lives. It will not advantage

us anything to deny or ignore that condition. The only honest and satisfactory thing to do is to confess this need and apply to the great source of all purification for cleansing, and it will come.

Having done this, the next step is before us, viz: Consecrate. Hear Paul again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 1-2).

This is a most important step. It is here that the separation takes place which is the basic principle of sanctification, so far at least as its representation before the world is concerned.

God needs, reverently we may say it, a body for expressing Himself to the world. The only body possible to Him now is that of the church. Again we emphasize the fact that the church only exists corporeally in its individual members. Hence if God is to possess the church He must possess each one of us. Very important, then, is Paul's injunction.

We are not to drop our wills and submit ourselves to some unknown supernatural power. We are intelligently to present ourselves to God to be His instruments. We are thus to prove the will of God. Our wills become harmonious with the will of God. We obey Him, for we delight in His will.

To present one's self to God, a living sacrifice is properly to abandon one's self to Him. God does not seek such an abandonment of the will or being to Him as is indicated by a fanatical disregard of one's own personality. God, Who is Himself a Personal Being never ignores nor invades personality. He honors it. So true is this that each individual disciple retained his own characteristics to the very end. These come out in the various things recorded of them, and most of all in their writings which are preserved to us.

Thompson in his little book, "The Apostles as Every Day Men," says: "The apostles were touched, enlarged and ennobled by the same Spirit as spoke through the prophets. Saul of Tarsus, for instance, if our Lord had not entered his life, might have had a name among the Rabbis of the Talmud that weary and dreary compilation of rules and opinions refinings and hairsplittings. He would have been lost in the crowd of tradition-mongers, and his influence on the world's history would have been utterly unimportant. Our Lord's first command to Paul in the hour of his conversion, is 'Arise and stand upon thy feet.' There we find him for the rest of his life, standing on his own feet, living his own life, uttering his own thought, leaving his personal mark on every word he wrote, and all this because he is living and acting by the inspiration of his Lord's presence, and can do all things through the Christ who makes him strong. 'Where the Spirit of the Lord is there is liberty.'"

God never destroys personality, but preserves it. It is only the false teacher who tries to have the seeker lay down his own will and surrender unreservedly to a spirit which enters him and captures his personality and drives him into all sorts of erratic conduct. This is never the way God works.

To consecrate one's self to God is to give Him the first place in one's life and to have no plans which are not subject to His will and which may not be changed in a moment when He bids one change.

A very godly missionary was "on tour" with his wife through a certain section of South America. This man's work is of a very unusual type and they were having great success in evangelistic meetings. He had written to the missionaries in a certain state to plan an itinerary to begin upon a given date. When he went down to the booking office to secure reservations for his trip, all sorts of unforeseen difficulties began to arise. It soon appeared well nigh impossible to proceed. Being one who carried everything to God, he left the office of the steamship company and returning to his hotel, related the circumstances to his wife. They took the perplexing situation to God in prayer, asking that He would remove the difficulties and open the way for them to proceed.

When very quiet before God, the still small voice said, "Go to Porto Rico." The missionary was amazed. He knew no one in that island. No plans had ever been made with such a trip in view, whereas plans were on for Colombia. But this man

knew the voice of God, and he quietly gave up his own program and turned his face in the opposite direction. The way opened before him without effort and he was soon in the midst of a most blessed, if unexpected, service for God. The results of that campaign have been marvellous and even yet are not all known.

To consecrate one's self to God is to take a scriptural attitude toward the self life. The words used by the Holy Spirit in directing us how to deal with self are clear and unequivocal. Paul says: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. xiii. 14). Again he says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27).

These words with many others which could be quoted, show that there is no scheme in the Christian life for the bettering of self. It is impossible to improve it and the only way to deal with it is to "mortify" or put it to death (Col. iii. 5).

To consecrate one's self to God is to take up the scriptural attitude of the two-fold reckoning: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11).

Gordon Watt says: "It is not sin that dies, nor is it the self life that disappears. These will continually endeavor to enforce their sway. It is we who, in the face of temptation, are to assert by faith in

the fact of God our position of death-union with Christ, and to say 'I am dead to this sin; I refuse to yield to that temptation.'

"Reckoning is really an attitude of the will to sin; and there must be therefore on our part a constant resistance to its attacks, and to every scheme of the devil, while we stand, with set purpose of heart, on the victory won us by our Lord in His atoning death."

We are not to suppose that consecration is some peculiar something that works a mysterious immunity to self and unity with God. It is a conscious, intelligent acceptance of the will of God as the best and highest thing for me; and an intelligent attitude of denial of every claim of the self life for attention.

Having done this, we are now ready for the third step and that is to *claim* the fulness of the Spirit.

The knowledge that some benefactor has placed unlimited funds with the banker to my account avails me nothing unless I draw upon these funds. No more will my earnest desire to profit by these funds advantage me at all. The one thing I must do is to claim what is mine.

So knowing all about the Holy Spirit is a fruitless thing unless I claim Him in His fulness for my life. Nor can I claim Him until I have taken the first steps.

Samson undertook to avail himself of the Spirit's power when sin and compromise had grieved the Spirit away, and he said, "I will go out and shake

myself as at other times," but the shaking was futile for he had not the Spirit.

Having taken the first steps of cleansing and consecration, then we should claim the power and go out to act in the name of God, relying upon the Spirit to empower the service.

Workmen were vainly endeavoring to pull up some deeply driven piling at an old wharf. One of them proposed to remove the entire thing at once if the others would follow his advice. They consented and he assembled some timbers and built a raft. Then when the tide was out he made this raft fast to the wharf they wanted to wreck and waited patiently for the incoming tide. Quietly it came and as it rose the raft floated higher and higher until at last, with a crash the wharf fell, and the work which had defied all their efforts for days was done in an hour. So when we have met conditions, the tide comes in and its power is ours for whatever we undertake in obedience to God's will.

There is no waiting necessary for this fulness, nor are there any "signs" that must attend. Even the steps outlined above are not to be thought of as a series of disconnected acts that must be accomplished—one, two, three. Not that at all. It is not a mechanical process. This very fact has confused the subject because teachers have taken their own experiences and have upon them built doctrines. The Word indicates clearly that so quickly does the Spirit work that the whole gamut of preparation may be run in a moment of time. One may be con-

verted and in the same instant, so far as a recognition of time is concerned, receive the fulness of the Spirit—His sanctifying baptism. But if there has been a lapse of time since one's conversion and one has not received the baptism, it is to be had in answer to one's entire consecration—the consecration involving the steps above. But even in such a case one may not take it apart to see the component parts.

In other words we are not in bondage to "steps" or "phases" of experience. If a truly converted child of God is conscious that he has never received the sanctifying baptism of the Spirit, let him not become confused by teaching nor despair, but let him consecrate himself fully to God, ask in faith for the fulness of the Spirit, believe that it is given and go forward counting that the thing is done and God will make it real in his life.

And now, dear reader, you have come thus far with us; suffer an exhortation. If you do not at this moment *know* that you have received the blessed Holy Spirit in fulness, will you not at once open your heart to let Him in? You have had years of fruitless service, it may be. Are you willing to continue to be a barren tree when He is so anxious to give you power to bear fruit? Do you not long for complete victory in your life? Then let Him come in while He is so anxious to do so and the rest of your journey will be one of triumph instead of defeat. It may be that you have not been entirely fruitless. You may have been having some degree

of victory, but it has not been as complete as it ought to be. Then complete victory and rich fruitfulness awaits your surrender to Him. Will you not make such a surrender now and not longer grieve Him? May God Himself enable you to say "yes" to the Comforter and let Him come in just now. Let us make the prayer of the singer ours:

"Hover o'er me Holy Spirit;
Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, oh! come and fill me now.

"Fill me now, fill me now,
Spirit, come and fill me now;
Fill me with Thy hallowed presence,
Come, oh! come and fill me now.

"Thou canst fill me gracious Spirit,
Though I cannot tell Thee how;
But I need Thee, greatly need Thee;
Come, oh! come and fill me now.

"I am weakness, full of weakness;
At Thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with power, and fill me now.

"Cleanse and comfort, bless and save me;
Bathe, oh! bathe my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now."

BT121 .07

O'Rear, Arthur T.
The nativity of the Holy Spirit /

T
21
7

O'Rear, Arthur T.

The nativity of the Holy Spirit, by Arthur T. O'Rear
Louisville, Ky., Pentecostal publishing company [1929]

188 p. 19^{cm}.

1. Holy Spirit. 1. Title.

14363
Library of Congress

Copyright A 5404

29-551
BT121.07 CCSC/els

[2]

